ARISTOTLE's

COMPLEAT

MASTER PIECE,

In THREE PARTS:

Diſplaying the Secrets of Nature in the Generation of Man.

Regularly digeſted into Chapters and Sections, rendering it far more uſeful and eaſy than any yet extant:

To which is added, A

TREASURER of HEALTH

OR, THE

FAMILY PHYSICIAN:

Being Choice and Approved Remidies for all the ſeveral Diſtempers incident to Human Bodies.

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TO THE READER.

TO tell thee, that *Ariſtotle*, the learned Author of this Book, was generally reported to be the moſt knowing Philſopher in the World, is no more than what every intelligent Perſon already knows: Nor can any think otherwiſe, who will give themſelves the Leiſure to conſider that he was the ſcholar of Plato (who was in his Time the only reputed Philſopher for Wiſdom) and under whom *Ariſtotle* profited ſo much, that he was choſen by King *Philip* of *Macedon*, as the moſt worthy and proper Perſon in his Dominions, to be tutor to his Son *Alexander*, by whoſe wiſe precepts and Inſtructions *Alexander* became Maſter of ſo great Wiſdom, Judgment, Proweſs, and Magnanimity, that he juſtly obtained the title of the *Great*. And *Alexander* himſelf was ſo ſenſible of the Advantage he received by the Inſtructions of ſo great a *Stagirite*, (for ſo *Ariſtotle* was called from the Country of *Stariga* where he was born) that he affirmed that he was more beholden to his Tutor *Ariſtotle* for the Cultivation of his Mind, than to *Philip* his *Father* for the Kingdom of *Macedon*.

Now though *Ariſtotle* applied himſelf univerſally to the Inveſtigation of all the Secrets of Nature, and for that obtained an univerſal Fame, yet that which he was pleaſed in a more eſpecial and peculiar Manner, to bring into a fuller and more true Light, was the unfolding of the Secrets of Nature, with reſpect to the Generation of Man. This he ſtiled his *MASTER PIECE*; and in this he has made ſo through a Search, that he has, as it were, turned Nature inſide out.

Now let any think theſe Things to be below the Study of ſo great a Philoſopher, ſince the divine Records aſſure us, that it has been the Study of divers illuſtrious Perſons, equally renowned for Wiſdom and goodneſs, among whom I may well reckon *Job*, the greateſt man of all Secrets of Nature, has made it ſufficiently evident, by that excellent Philoſophical Account he gives of the Generation of Man, in the Tenth Chapter of that Book which bears his Name, where he ſays, Thine Hands have made me, and faſhioned me together round about: Thou haſt poured me out as Milk, and curdled me like Cheeſe: Thou haſt cloathed me with Skin and Fleſh, and haſt fenced me with Bone and Sinews. Another Inſtance of illuſtrious Perſons that have ſtudied the Secrets of Nature in the Generation of Man, is that of one the greateſt as well as the beſt Kings of *Iſrael*, I mean King *David*, ſo great a Prince, that he may be ſaid to have not only laid the Foundation, but alſo to have ſettled the Hebrew Monarchy; and his Piety was ſuperior to his Power, being peculiarly ſtiled a Man after God's own Heart: Let us hear what this Man ſays to the Secrets of Nature, in his Divine Soliloques to his Creator, *Pſal.* cxxxix. 13, 14, &c. Thou has covered me in my Mother's Womb: I will praiſe thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my Soul knoweth right well. My Subſtance was not hid from thee, when I was in Secret, and curiouſly wrought in the loweſt Parts of the Earth, Thine Eye did ſee my Subſtance, yet being unperfect, and in thy Book all my members are written which in Continuance were faſhioned, when as yet there was none of them.

Now let the frequented Words of Holy *Job*, and thoſe laſt of King *David*, be put together, and I will make no Scruple to affirm, That they made up the moſt Accurate Syſtem of Philoſophy reſpecting the Generation of Man, that has ever yet been written,

And why ſhould not the Myſteries of Nature, in the Generation of Man, be without Blame enquired into, ſince ſo great a Tribute of Praiſe redounds from hence unto the God of

of Nature? The more we know of whoſe Works, the more our Heart will be engaged to praiſe him, as we ſee in the Inſtance of *David* before us; I will praiſe thee, ſays he, for I am fearfully and wonderfully made; and then he breaks out into his Exclamation, marvellous are thy Works and that my Soul knoweth right well.

If any ſhould object. That this Knowledge is too often abuſed by vain and light Perſons, who inſtead of admiring the Wiſdom of God in the Secrets of Generation, do only make it their Buſineſs to ridicule and ſet them at nought: I readily grant it, and think it a very great Unhappineſs that there ſhould be a Generation of ſuch profligate Perſons in the World; but at the ſame Time do aver, that this is no Objection to this Book. For, ſhall the Sun be taken out of the Firmament, becauſe its Generating and Life giving Virtue makes noxious Weeds and poiſonous Plants, grow and flouriſh as well as the more ſavative and medicinal Herbs, and odoriferous and refreſhing Flowers? It is not from the Nature of the Things themſelves, but from the vicious Nature of corrupted Men that theſe Things come to be abuſed. A harmleſs Bee will fly into a Garden, and there ſuck Honey from a flower, when a Spider, from the venomous Malignity of its Nature, ſhall extract Poiſon from thence, ſo it is not to be attributed to the Book, that it is abuſed by vain and lewd Perſons, but to the vicious Nature of thoſe vain and lewd Perſons that ſo abuſe it.

But perhaps ſince *Ariſtotle*'s Maſter Piece has already obtained Repute, why at this Time of Day, we come to obtrude it as a new Book upon the World, will be the moſt material Objection.

To this I anſwer, Firſt, that Tranſlations are alike free for every one to make. But, Secondly, having peruſed thoſe ſeveral Books that go by that Name, I have ſeen none hitherto extant, exactly agreeing with the original, either for Matter or Method, which was the principal Motive to me to attempt this Work; in which if thoſe who have had the peruſing of it be not very partial in what they have ſaid, I may venture to affirm, that the

Accuracy and Care that has been taken of the Tranſlation, and the Method in which it is now preſented to the World, has not only made it wholly new, but calculcated it more for the Reader's Advantage, than any Thing that has hitherto been publiſhed of this Nature to the World: So, that in this Book alone the Reader may ſatisfy himſelf that, he has the Great *Ariſtotle*'s Compleat Maſter Piece.

I have one Thing more to acquaint the Reader with before I have done, which is, that having met with a choice Piece of that Prince of Phyſicians *Hippocrates*, I could not forbear adding it by way of Supplement to *Ariſtotle*'s Maſter Piece. as being both Men highly eminent in their Generation. For as *Ariſtotle* was highly eſteemed by *Alexander* the Great; ſo that great Prince *Artaxerxes* had ſo high a Value for *Hippocrates*, upon account of his ſingular Skill in Phyſic, that he profer'd to honour him with the greateſt Dignities of the *Perſian* Court, if he would have vouchſafed to have lived there. *Hippocrates* choſe rather to confine himſelf to a ſolitary Life, where he might purſue the various Sympathies and Antipathies of Nature, than to enjoy all the Honours of the *Perſian* Court.

In this Treatiſe, which we call his Family Phyſician, written moſt probably for the Uſe of his own, the Reader will find an invaluable Treaſure, to wit, choice and approved Receipts for all the ſeveral Deſtempers incident to human Bodies; ſo that he need never be at a loſs what to do on any ſudden Emergency, but as ſoon as he knows his diſtemper, he may be acquainted with a ſuitable Remedy.

I have been civil to the Reader in acquainting him with what he ſhall find in this Treatiſe; and I have no need nor no Inclination to court him any farther: For if Men won't know when they are well offered, let their own Neceſſities inſtruct them better.

Farewel.

ARISTOTLE's Maſter Piece.

PART I.

Diſplaying the Secrets of Nature.

Introduction. IT is ſtrange to ſee how Things that are common are ſlighted for that very Reaſon, tho' in themſelves worthy of the moſt ſerious Conſideration: And this is the very Caſe as to the Subject we are now to treat of. What is there more common than the begetting of Children? And yet what is there more wonderful and myſterious than the plaſtick Power of Nature, by which they are formed? For though there be radicated in the very Nature of all Creatures, a Propenſion, which leads them to produce the Image of themſelves, yet how theſe Images are produced, after thoſe propenſions are ſatisfied, is only known to thoſe who trace the ſecret Meanders of Nature in her private Chambers, thoſe dark receſſes of the Womb, where this Embryo receives Formation. The Original of all which proceeds from the firſt Command of the great Lord of the Creation, *Increaſe and Multiply*. The natural Inclination and Propenſion of both Sexes to each other, with the plaſtic Power of Nature, is only the Energy of the firſt bleſſing, which to this Day upholds the Species of Mankind in the World.

Now ſince Philoſophy informs us, that *noſce te ipſum* is one of the firſt Leſſons a man ought to learn, it cannot ſurely be accounted a uſeleſs Piece of Knowledge, for a Man to be acquainted with the Cauſe of his own being; or by what ſecret Power of Nature it was that coagulated Milk (as a Divine Author calls it) came to be tranſubſtantiated into a human Body. The Explanation of this Myſtery, and the unfolding the Plaſtic Power of Nature, in the ſecret Working of Generation, and the Formation of the Seed in the Womb, is the Subject of the following Treatiſe;

Treatiſe; a Subject ſo neceſſary to be known by all the Female Sex, (the Conception or Bearing of Children being what Nature has ordained their Province) that many for want of this Knowledge have periſhed with the fruit of their Womb alſo; who, had they but underſtood the Secrets of Generation, which are diſplayed in this Book, might have been ſtill in the Land of the Living: For the ſake of ſuch, therefore, have I complied this Treatiſe, which I ſhall divide into two Parts; in each of which I ſhall obſerve this Method. In the firſt Part I ſhall.

Firſt, Shew that Nature has no need to be aſhamed of any of her Works, give a particular Deſcription of the Parts or organs of Generation in Man, and afterwards in Woman, and then ſhew the Uſe of theſe Parts in the Act of Coition; and how apoſitely Nature has adapted them to the End for which ſhe has ordained them.

Secondly. I will ſhew the Prohibition or Reſtriction, that the Creator of all Things and the Lord of Nature has put upon Man, by the Inſtitution of Marriage; with the Advantage it brings to Mankind.

Thirdly, I ſhall ſhew when either Sex may enter into a married State, and be fit to anſwer the End of the Creation, *&c.*

Fourthly, I ſhall diſcourſe of Virginity, and therein ſhew what it is, how it is known, by what Means it may be loſt, how a Perſon may know that it is ſo, *&c.*

In the ſecond Part, which chiefly relates to married Women, and the Preſervation of the Fruit of the Womb, for the Propagation of Mankind to the World, I ſhall ſhew.

Firſt, What Conception is, what is pre-requiſitive thereunto, how a Woman may know when ſhe hath conceived, and whether a Boy or Girl.

Secondly, Shew how a Woman that has conceived ought to order herſelf.

Thirdly, Shew what a Women ought to do that is near the time of her Delivery, and how ſhe ought to be aſſiſted.

Fourthly, I ſhall ſhew what are the Obſtructions of Con-

Conception, and therein diſcourſe largely about Barrenneſs. and ſhew what are the Cauſes and Cure thereof, both in Men and Women.

Fifthly, Direct Midwifes, how they ſhall aſſiſt Women in the Time of their Lying in: Bringing ſeveral other material Matters proper to be ſpoken of under each of theſe ſeveral Heads; which will ſufficiently render this Book what *Ariſtotle* deſigned it, his Compleat Maſter Piece.

CHAP. I.

A particular Deſcription of the Parts and Inſtruments of Generation, both in Men and Women.

THough the Inſtruments, or Parts of Generation in all Creatures, with reſpect to their outward Form, are not perhaps the more comely, yet, in Compenſation of that, Nature has put upon them a more abundant and far greater Honour than on other Parts, in that it has ordained them to be the Means by which every Species of Being is continued from one Generation to another. And therefore, though a Man or Woman were, through the Bounty of Nature, endowed with angelick Countenances, and the moſt exact Symmetry and Proportion of Parts that concurred together to the making up of the moſt perfect Beauty, yet, if they were defective in the Inſtruments of Generation, they would not for all their Beauty be acceptable to either the other Sex; becauſe they would be thereby rendered uncapable of ſatisfying the natural Propenſions which every one find in themſelves. And this methinks ſhould be ſufficient to ſhew the great Honour Nature has put upon them. And, therefore, ſince it is our Duty to be acquainted with ourſelves, and to ſearch out the Wonders of God in Nature, I need not make any Apology for anatomizing the ſecret Parts of Generation.

S. 1. *Of the Inſtruments of Generation in Men, with a particular Deſcription thereof.*

The Organ of Generation in Man, Nature has placed obvious to the Sight, and is call'd the Yard; and becauſe hanging without the Belly, is call'd the *Penis*, *a pendendo*. It is in Form long, round, and on the upper Side

flattiſh, and conſiſts of Skin, Tendons, Veins, Arteries, and Sinews, being ſeated under the *Oſſa Pubis*, and ordained by Nature of a two-fold Work, *viz.* For the evacuating of Urine, and conveying the Seed into the *Matrix*. The Urine which it evacuates is brought to it through the Neck of the *Veſica Urinariæ*, and the Seed which it conveys into the *Matrix*, is brought into it from the *Viſiculæ Seminales*. But to be more particular.

Beſides the common Parts, as the Cuticle, the Skin, and the *Membrana Carnoſa*, it has ſeveral internal Parts proper to it, of which Number there are ſeven, *viz.*

The *two nervous Bodies*; the *Septum* the *Urethra*; the *Glands*; the *Muſcles*; and the *Veſſels*: Of each of theſe diſtinctly, in the Order I have placed them; and, *firſt*, of

The *two nervous Bodies*. Theſe are called ſo from their being ſurrounded with a thick, white nervous Membrane, though their inward Subſtance is ſpongy, as conſiſting principally of Veins, Arteries, and nervous Fibres, interwoven together like a Net. And Nature has ſo ordered it, that when the Nerves are filled with animal Spirits, and the Arteries with hot and ſpirituous Blood, then the Yard is diſtended, and becomes erect; when the Flux of Spirits ceaſes, than the Blood and the remaining Spirits are abſorded, or ſucked up by the Veins, and ſo the *Penis* becomes limber and flaggy.

2. The ſecond internal Part is the *Septum Lucidum*, and this is in Subſtance white and nervous, or ſinewy, and its Office is to uphold the two lateral or ſide Ligaments and the *Urethra*.

3. The third is the *Urethra*, which is only the Channel by which both the Seed and the Urine are conveyed out: It is in Subſtance ſoft and looſe, thick and ſinewy, like that of the ſide Ligaments. It begins at the Neck of the Bladder but ſprings not from thence, only is joined to it, and ſo proceeds to the Glands. It has three Holes in the Beginning, the largeſt whereof is in the midſt, for that receives the Urine into it. The other two are ſmaller, receiving the Seed from each ſeminal Veſſel.

4. The

4. The fourth is the *Glands*, which is at the End of the *Penis*, covered with a very thin Membrane, by reaſon of which it is of a moſt excellent Feeling. It is covered with a *Præputium* or Foreſkin, which in ſome covers the Top of the Yard quite cloſe, in others not; and by its moving up and down in the Act of Copulation brings Pleaſure both to the Man and Woman. The extreme Part of this Cover, which I call *Præputium*, and which is ſo called *à præputando*, from cutting off, as the *Jews* were commanded to cut it off on the eighth Day. The Ligament, by which it is faſtened to the Glands, is called *Frænum*, or the Bridle.

5. The fifth Thing is the *Muſcles*, and theſe are four in Nmmber, two being placed on each Side. Theſe Muſcles (which are Inſtruments of Voluntary Motion, and without which no Part of the Body can move itſelf) conſiſt of fibrous fleſh to make up their body; of Nerves for the Senſe; of Veins for their Vital Heat; and of a Membrane or ſkin to knit them together, and to deſtinguiſh one Muſcle from the other, and all of them from the Fleſh. I have already ſaid there are two of them on each Side; and I will now add, that one on each Side is ſhorter and thicker, and that their Uſe is to erect the Yard, from whence they have obtained the Name of Erectors. And having told you that two of them are thicker and ſhorter than the other, I need not tell you that the other two are longer and thinner; only I take Notice, that the Office of the two laſt is to dilate or (if you will) open the lower part of the *Urethra*, both for making Water, and voiding the Seed, and therefore are called *Acceleratores*.

6. The ſixth and laſt Things are the *Veſſels*, which conſiſt of Veins, Nerves, and Arteries; of which ſome paſs by the Skin, and are viſible to the Eye, and others paſs more inwardly. For indeed the Arteries are diſperſed through the Body of the Yard, much more than the Veins, and the Diſperſion is contrarywiſe, the right Artery being diſperſed to the left Side, and the left to the right: As for the two Nerves, the greater is beſtowed upon the Muſcles and the Body of the Yard, and the leſſer upon the Skin.

What

What I have hitherto ſaid relates to the Yard, properly ſo called; but becauſe they are ſome Appendices belonging thereto, which, when wanted, render the Yard of no Uſe in the Act of Generation, it will alſo be neceſſary before I conclude the Section, to ſay ſomething of them, I mean the Stones or Teſticles, ſo called, becauſe they teſtify the Perſon to be a Man. Their Number and Place is obvious; and as to their Uſe, in them the Blood brought thither by the Spermatick Arteries, is elaborated into Seed. They have Coats or Coverings of two ſorts, proper and common; the common are two, and inveſt both the Teſtes: The outermoſt of the common Coats, conſiſt of the Cuticula, or true Skin, called Scrotum, hanging out of the Abdomen, like a Purſe; the Membrana Carnoſa is the innermoſt. The proper Coats are alſo two; the outer called Elithroidis of Vaginalis, the inner Albugiena: into the outer are inſerted the Cremaſters: to the upper Part of the Teſtes are fixed the Epididymides, or Paraſtatæ, from whence ariſe the vaſa Deferentia, or Ejaculatoria; which when they approach nearer the Neck of the Bladder, depoſite the Seed into the Veſiculæ Seminales, which are (each or two or three of them, like a Bunch of Grapes, and emit the Seed into the Urethra, in the Act of Copulation. Near thoſe are the Proſtatæ, which are about the Bigneſs of a Walnut, and join to the Neck of the Bladder. Theſe afford an oily, ſlippery, and ſalt Humour, to beſmear the Urethra, and thereby defend it from the Acrimony of the ſeed and urine. Beſides Veſſels, by which the Blood is conveyed to the Teſtes, or of which the Seed is made, and the Arteriæ ſpermaticæ, there are alſo two; and ſo likiwiſe are the Veins, which carry out the remaining Blood, which are called Venæ ſpermaticæ.

And thus Man's nobler Parts deſcrib'd we ſee,
For ſuch the Parts of Generation be;
And they that carefully ſurvey, will find,
Each Part is fitted for the Uſe deſign'd.
The pureſt Blood we find, if well we heed,
Is in the Teſticles turn'd into Seed.

Which

Which by moſt proper Channels is tranſmitted
Into the Place by Nature for it fitted;
With higheſt Senſe of Pleaſure to excite
In amourous Combatants the more Delight.
For Nature does in this great Work deſign
Profit and Pleaſure in one Act to join.

WOMAN, next to Man, the nobleſt Piece of this Creation, is bone of his Bone, and Fleſh of his Fleſh, a Sort of ſecond Self: And in a married State are accounted but one: For, as the Poet ſays,

S. 2. *Of the ſecret Parts in Women appropriated to the Work of Generation.*

Man and Wife are but on right
Canonical Hermaphrodite.

It is therefore the ſecret Parts of that curious Piece of Nature that we are to lay open, which we ſhall do with as much Modeſty and Soberiety as will conſiſt with our ſpeaking intelligibly: For it is beter to ſay Nothing, than to ſpeak ſo as not to be underſtood.

The external Parts commonly called Pudenda (from the Shamefacedneſs that is in Women to have them ſeen) are the Lips of the great Orifice, which are viſible to the Eye; and in thoſe that are grown, are covered with Hair, and have pretty Store of Spungy Fat; their Uſe being to keep the internal Part from all Anoyance by outward Accidents.

Within theſe are the Nymphæ, or Wings, which preſent themſelves to the Eye when he Lips are ſevered, and conſiſt of ſoft and ſpongy Fleſh, and the doubling of the Skin placed at the Sides of the Neck, they compaſs the Clitoris, and both in Form and Colour reſemble the Comb of a Cock, looking freſh and red, and in the Act of Coition receive the Penis or Yard between them; beſides which they give Paſſage both to the Birth and Urine. The Uſe of the Wings and Knobs like Myrtle Berries, ſhutting the Orifice and Neck of the Bladder, and by the ſwelling up, cauſe Titillation and Delight in thoſe Parts, and alſo to obſtruct the involuntary Paſſage of the Urine.

The next Thing is the Clitoris, which is a ſinewy and hard Part of the Womb, replete with ſpungy and black Matter within, in the ſame Manner as the ſide Liga-

ments of the Yard; and indeed reſembles it in Form, ſuffers Erection and Falling in the ſame manner, and both ſtirs up Luſt, and gives delight in Copulation: For without this, the fair Sex neither deſire martial Embraces, nor have Pleaſure in them, nor conceive by them. And, according to the Greatneſs or ſmallneſs of this Part, they are more or leſs fond of Men's Embraces; ſo that it may properly be ſtiled the Seat of Luſt.

Blowing the Coals of thoſe amourous Fires,
Which Youth and Beauty to be quench'd requires,

And well may it be ſtiled ſo; for it is like a Yard in Situation, Subſtance, Compoſition, and Erection, growing ſometimes out of the Body two Inches, but that happens not but upon ſome extraodinary Accident. It conſiſts, as I have ſaid, of two ſpungy and ſkinny Bodies, which being a diſtinct Original from the *Os Pubis*, the Head of it being covered with a tender Skin, having a Hole like the Yard of a Man, but not through, in which, and the Bigneſs of it, it only differs.

The next Thing is the Paſſage of the Urine, which is under the Clitoris, and above the Neck of the Womb, ſo that the Urine of a Women comes not through the Neck of the Womb, neither is the paſſage common as in Men, but particular, and by it itſelf. This Paſſage opens itſelf into the Fiſſures to evacuate the Urine; for the ſecuring of which from Cold, or any other Inconveniency, there is one of the four Caruncles, or fleſhy Knobs, placed before it, which ſhuts up the Paſſage. For theſe Knobs, which are in Number four, and in Reſemblance like Myrtle-berries, are placed behind the Wings before ſpoken of, quadrangularly, one againſt the other. Theſe are round in Virgins, but hang flagging when Virginity is loſt. 'Tis the uppermoſt of theſe that Nature has placed for the ſecuring the urinary Paſſage from Cold, and which is therefore largeſt and forked for that End.

The Lips of the Womb that next appear, cover the Neck thereof, but being ſeperated diſcloſe it; and then two Things are to be obſerved, and theſe are the Neck itſelf, and the *Hymen*, more properly called the *Clauſtrum Virginale*,

Virginale, of which I ſhall have more Occaſion to ſpeak when I come to ſhew what Virginity is. The Neck of the Womb, I call the *Channel*, is between the forementioned Knobs and the inner Bone of the Womb, which receives the Man's Yard like a Sheath; and that it may be dilated with the more Eaſe and Pleaſure in the Act of Coition, it is ſinewy and a little ſpongy; and there being in this Concavity divers Folds or orbicular Plaits made by Tunicles, which are wrinkled, it forms an expanded Roſe that may be ſeen in Virgins; but in thoſe that have uſed Copulation, it comes by degrees to be extinguiſhed; ſo that the inner Side of the Neck of the Womb appears ſmooth, and in old Woman it becomes more hard and griſly. But though this Channel be ſinking down, wreathed, and crooked, yet is otherwiſe in the Time of Copulation; as alſo when Women are under the monthly Purgation, or in labour, being then very much extended, which is a great Cauſe of their Pains.

The *Clauſtrum Virginale*, commonly called the *Hymen*, is that which cloſes the Neck of the Womb, for between the Duplicity of the two Tunicles which conſtitute the Neck of the Womb, there are many Veins and Arteries running along, that ariſe from the Veſſels of both Sides of the Thighs, and ſo paſs into the Neck of the Womb, being very large; and the Reaſon thereof is, becauſe the Neck of the Womb requires to be filled with Abundance of Spirits to be deliated thereby, that it may the better take hold of the *Penis*, ſuch Motions requiring great Heat, which being more intenſe by the Act of Frication, conſumes a great deal of Moiſture, in the ſupplying whereof, large Veſſels are very neceſſary; hence it is that the Neck of the Womb in Women of reſonable Stature, is 8 Inches in Length. But there is alſo another Cauſe of the Largeneſs of theſe Veſſels, *i. e* becauſe their monthly Purgations make their Way though them; and for this Reaſon, Women, though with Child, often continue them: For, though the Womb be ſhut up, yet the Paſſage in the Neck of the Womb, though which theſe Veſſels paſs, is open. And therefore as ſoon as you penetrate the Pudendum,

dendum, there may be ſeen two little Pits or Holes, and in which are contained an Humour, which, by being preſſed out in the Time of Coition, does greatly delight the Fair Sex.

Though theſe we have already mentioned are properly the Parts appropriated to the Work of Generation, yet there are other Parts without which Generation Work cannot be accompliſhed, of which we muſt alſo give a Deſcription, and the Principal of theſe is the Womb, which is the Field of Generation, without which Nothing can be done. The Parts we have been ſpeaking of being ordained by Nature only, as it were ſo many Vehicles, to convey the Seed to the Womb, which being impregnated therewith, by Virtue of the plaſtick Power of Nature, produces its own Likeneſs.

The Womb is ſituated in the lower Parts of the Hypogaſtrion, being joined to its Neck, and is placed between the Bladder and the ſtrait Gut, ſo that it is kept from ſwaying or rolling; yet hath its Liberty to ſtretch and dilate itſelf, and alſo to contract itſelf, according as Nature in that Caſe diſpoſes it. It is of a round Figure, ſomewhat like a Gourd; leſſening and grownig more acute towards one End, being knit together by its proper Ligaments, and its Neck joined by its own Subſtance, and certain Membranes that faſten it to the Os Sacrum, and the Share-bone. It is very different, with reſpect to its Largeneſs in Women, eſpecially between ſuch as have had Children, and thoſe that have had none. It is ſo thick in Subſtance that it exceeds a thumb's breadth, and after Conception augments to a greater Proportion, and to ſtrengthen it yet more, 'tis intervoven with Fibres overthwart, both ſtrait and winding; and its proper Veſſels are Viens, Arteries and Nerves; amongſt which there are two little Veins which paſs from the ſpermatic Veſſels to the Bottom of the Womb, and two bigger from the Hypogaſtricks, touching both the Bottom and the Neck, the Mouth of theſe Veins piercing as far as the inward Concavity.

The Womb, beſides what I have already mentioned, hath two Arteries on both Sides the Spermatick Veſſels and

and the Hpyogaſtris, which ſtill accmpany the Veins with ſundry little Nerves, knit and interwoven in the Form of a Net, which are alſo extended throughout, even from the Bottom to the Pudenda themſelves, being ſo placed chiefly for the Senſe of Pleaſure, ſympathetically moving from the Head and Womb.

Here the Reader ought to obſerve, that two Ligaments hanging on either Side of the Womb from tha Share-bone, piercing though the Peritonæum, and joining to the Bone itſelf, cauſes the Womb to be moveable, which upon divers Occaſions either fall low, or riſe: The Neck of the Womb is of a moſt equiſite Senſe, ſo that if it be at any Time diſordered, either with a Schirroſity, too much hot Moiſture, or Relaxation, the Womb is made ſubject to Barrenneſs. In thoſe that are near their Delivery, there uſually ſtays a moſt glutinous Matter in the Entrance, to facilitate the Birth; for at that time the Mouth of the Womb is opened to ſuch a Wideneſs, as is in Proportion to the Largeneſs of the Child.

Under the Parts belonging to Generation in Women, are alſo comprehended the prepatory or ſpermatic Veſſels, The prepatory Veſſels differ not in Number from thoſe in Man, for they are likewiſe four, two Veins, and two Arteries; their Riſe and Original is the ſame as in Man, the Side of them are two Arteries which grow from the differing only in their Largeneſs and Manner of Inſertion; the Right Vein iſſuing from the Trunk of the hollow vein deſcending and the left from the emulgent Vein; and on the ſide of them are two Arteries which grow from the Arcata. Theſe preparatory Veſſels are ſhorter in Women than in Man, becauſe they have a ſhorter Paſſage, the Stones of the Woman lying within the Belly, but thoſe of a Man without; but to make amends for their Shortneſs, they have far more Wreathings to and fro, in and out, than they have in Men, that ſo the Subſtance they carry may be the better prepared; neither are they united as they are in Men, before they come to the Stones, but are divided into two Branches, whereof the greater only paſſeth to the Stones, the leſſer to the fecundated Egg, and this

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is properly called Conception, And then ſecondly, to cheriſh it and nouriſh it, till nature has framed the Child, and brought it to Perfection. Thirdly, it ſtrongly operates in ſending forth the Birth, when its appointed Time is accompliſhed, there dilating itſelf in an extraordinary Manner; and ſo aptly removed from the Senſes, that no Injury can acrue to it from thence, retaining in itſelf a Strength and Power to operate and caſt forth the Birth.

The Uſe of the preparing Veſſels is to convey the Blood to the Teſticles, of which a Part is ſpent in the Nouriſhment of them, and the Production of thoſe little Bladders in all Things reſembling Eggs, thro' which the *Vaſa Præparantia* run, and are obliterated in them. This Conveyance of Blood is by the Arteries but as for the Veins, their Office is to bring back what blood remains from the forementioned Uſe.

The Veſſels of this Kind are much ſhorter in Women than Men, by Reaſon of their Nearneſs to the Teſticles; and yet that defect is more than made good by the many intricate Windings to which they are ſubject; for in the middle Way they divide themſelves into two Branches of different Magnitude; for one of them being bigger than the other, paſſes to the Teſticles.

The Teſticles in Women are very uſeful; for where they are defective, Generation Work is quite ſpoiled: For tho' thoſe little Bladders which are on their outward Superfices contain Nothing of Seed, as the Followers of *Galen*, &c. erroneouſly imagine, yet they contain ſeveral Eggs (about the Number of 20 in each Teſticle) one of which being impregnated by the moſt ſpirituous Part of the Man's Seed in the Act of Coition, deſcends through the Oviducts into the Womb, where it is cheriſhed till it becomes a live Child. The Figure of theſe *Ovæ*, or Eggs, is not altogether round, but a little flat and depreſſed on the Sides, and in their lower Part are oval; but where the Blood-veſſels enter them, that is, in the Upper Part, they are more plain, having but one Membrane about them, that the Heat may have more eaſier Acceſs

to

to the Womb, both to the Nouriſhment of itſelf and of the Infant therein. Let me further add, theſe ſpermatick Veins receive the Arteries as they paſs by the Side of the Womb, and thereby make a mixture of the vital and natural Blood, that their Work may be more perfect. The Deferentia, or carrying Veſſels, ſpring from the lower Part of the Stones, and are in Colour white, Subſtance ſinewy, and paſs not to the Womb ſtrait, but wreathed; they proceed from the Womb in two Parts, reſembling Horns, whence they are called the Horns of the Womb.

The Stones of Women are another Part belonging to the Inſtruments of Generation: For ſuch Things they alſo have, as well as man, but they are alſo indifferently placed; neither is their Bigneſs, Temperament, Subſtance, Form, or covering the ſame. As to their Place, it is in the Hollowneſs of the Abdomen, reſting upon the Muſcles of the Loins, and ſo not pendulous, as in Man, 'tis obvious they are. And that they are ſo placed is, that by contracting the Heat, they may be the more fruitful, their Office being to contain the Ovum, or Egg, which being impregnated by the Seed of the Man, is THAT from which the Embryo is egendered. Theſe Stones differ alſo from Men's in their Form; for though they are ſmooth in Men, they are uneven in Women, being alſo depreſſed or flattiſh in them, though in Men their Form is more round and oval. They have alſo in Women but one Skin, whereas Men they have four; Nature having wiſely contrived to fortify theſe moſt againſt the Injuries of the Air, that are moſt expoſed to it; the Stones of Women being within, but thoſe of Men without the Belly. They differ alſo in their Subſtance, being much more ſoft and pliable than thoſe of Mens, and not ſo well compacted: their bigneſs and Temperature differ, in that they are leſſer and colder than thoſe of Men. Some indeed will have their Uſe to be the ſame as in Men, *viz.* to concoct Seed; but that is for Want of Judgment, and not for want of Ignorance, For *Ariſtotle* and *Scotus* both affirm, that the Women have no Seed, and therefore their Stones differ alſo in their

their Uſe from thoſe of Men; their Uſe being, as I have already ſaid, to contain that Egg which is to be impregnated by the Seed of Man.

It now only remains, that I ſay ſomething of the Ejaculatory Veſſels, which have two obſcure Paſſages, one on either Side, which in Subſtance differ nothing from the ſpermatic Veins, They riſe on one Part from the Bottom of the Womb, but not reaching from the other Extremity, either to the Stones, or any other Part, are ſhut up, and uncapable, adhering to the Womb, as the Colon doth to the-blind Gut, and winding half Way about: Though the Stones are remote from them, and touch them not, yet they are tied to them by certain Membranes reſembling the Wings of a Bat, thro' which certain Veins and Arteries paſſing from the End of the Stones, may be ſaid here to have their Paſſages, proceeding from the Corners of the Womb to the Teſticles, and are accounted the proper Ligaments by which the Teſticles and Womb are united and ſtrongly knit together.

Thus the Women's Secrets I have ſurvey'd,
And let them ſee how curiouſly they're made:
And that, tho' they of different Sexes be,
Yet in the Whole they are the ſame as we,
For thoſe that have the ſtricteſt Searchers been,
Find Women are but Men turn'd out ſide in:
And Men, if they but caſt their Eyes about,
May find they're Women with their Inſide out.

HAVING taken a ſurvey of the Parts of Generation, both in Men and Women, it is requiſite, that, according to my intended method, I ſhould ſhew the Uſe and Action of theſe Parts in the Work of Generation, which will excellently inform us that Nature has made nothing in vain.

S. 3. *Of the Uſe and Action of the ſeveral Parts in Women appropriated to Generation.*

The external Parts in Women's Privities: or that which is moſt obvious to the Eye at Firſt View, commonly called *Pruden-*

Pudendum, as that which being ſeen by a Man cauſes Shame and Bluſhing in the Cheeks of the Fair Sex, are deſigned by Nature to cover the great Orifice, as that Orifice is to receive the Penis or Yard in the Act of Coition, and alſo to give Paſſage to the Urine, and at the Time of Birth to the Child, The Uſe of the Wings and Knobs, like Myrtle-berries, are for the Security of the internal Part, by ſhutting up the Orifice and the Neck of the Bladder; alſo for Delight and Pleaſure, for by their ſwelling up, they cauſe Titilation and Delight in thoſe Parts, being preſſed by the Man's Yard. Their Uſe is likewiſe to obſtruct the involuntary Paſſage of the Urine.

The Uſe and Action of the Clitoris in Women, is like that of the Penis or Yard in Men, that is, Erection; its extream End being like that of the Glands in the Men, the Seat of the greateſt Pleaſure in the Act of Copulation, ſo is this of the Clitoris in Women, and therefore called the Sweetneſs of Love and the Fury of Venery.

The Action and Uſe of the Neck of the Womb is the ſame with that of the Penis, that is, Erection, which is occaſioned ſundry Ways; For, *Firſt*, in Copulation it is erected and made ſtrait for the Paſſage of the Penis to the Womb. *Secondly*, whilſt the Paſſage is replete with Spirits and vital Blood it becomes more ſtrait for the embracing the Penis. And for the Neceſſity of Erection, there is a two-fold Reaſon: One is, that if the Neck of the Womb was not erected, the Yard could have no convenient Paſſage to the Womb. The other is, that it hinders any Hurt or Damage that might enſue though the violent Concuſſion of the Yard, during the Time of Copulaton.

Then as to the Veſſels that paſs through the Neck of the Womb, their Office is to repleniſh it with Blood and Spirits, that ſo as the Moiſture conſumes through the Heat contracted in Copulation, it may ſtill by theſe Veſſels be renewed. But their chief Buſineſs is to convey Nutriment to the Womb.

Thus

Thus Nature Nothing does in vain produce,
But fits each Part for what's its proper Uſe;
And though of different Sexes form'd we be,
Yet is there betwixt theſe that Unity,
That we in nothing can a greater find,
Unleſs the Soul that's to the Body join'd;
And ſure in this Dame Nature's in the right,
The ſtricteſt Union yields the moſt Delight.

CHAP. II.

Of the Reſtriction laid upon Men in the Uſe of carnal Copulation, by the Inſtitution of Marriage, with the Advantage that it brings to Mankind, and the proper Time for it.

S. 1. THO' the great Architect of the World has been pleaſed to frame us of different Sexes, and for the Propagation and Continuation of Mankind, has indulged us the mutual Embraces of each other, the Deſire whereof, by a powerful and ſecret Inſtinct, is become natural to us, yet he would leave them to the Law of the Creator, who has ordained, That every Man ſhall have his own Wife: and though ſince Man, by ſinning againſt his Creator, hath fallen from his primitive Purity, aud has multiplied Wives and Concubines, by which the firſt Inſtitution is violated, and the groſeſt Affront to the divine Lawgiver; for the Holy Jeſus has told us, That in the Beginning it was ſo; the Marriage of one Man to one Woman. So that as theſe conjugal Delights cannot be enjoyed but in a married State, ſo neither in that State can they lawfully be participated of with more than one Wife. And it is the breaking of this Order that has filled the World with Confuſion and Debauchery, has brought Diſeaſes on the Body, Conſumptions on Eſtates, and eternal Ruin to the Soul, if not repented of. Let all thoſe therefore of either Sex, that have a deſire to enjoy the Delights of mutual Embraces, take Care that they do it in a married State. with their own Wives or Huſbands, or elſe it will become a Curſe to them inſtead of a Bleſſing. And

to

that End, let 'em conſider what is due to the Tranſ-greſſors of his Law, who hath ſaid *Thou ſhalt not Com-mit Adultery.* Whatever is ſpoken of the venereal Plea-ſures, is ſpoken to thoſe who have, or may have, a right thereunto, by being in a married State. For,

Who to forbidden Pleaſures are inclin'd,
Will find at laſt they leave a Sting behind.

I have ſpoken in the laſt Section of the Reſtriction that our great Lawgiver has been pleaſed to lay upon us, that we ſhould not perſume upon mutual Embraces, without qualifying ourſelves for it by entering into a married State. But that, in the Age we live in, is looked upon as a moſt inſupportable Yoke; nothing being now more ridiculed than Matri-mony, both Wives and Huſbands being counted the great-eſt Clogs and Burdens to thoſe that give up the Reins to their unbridled Appetites. But with theſe Gentlemen's good Leave, I will now make it appear, notwithſtanding all their Banter, that a married State is the moſt happy Condition (where Perſons are equally yoked) that is to be enjoyed on this Side Heaven.

S. 2. *Of the Happineſs of a married State.*

And who, that is not out of his Wits, will queſtion the Pleaſure and Advantage of a married State, that will but give himſelf leave to reflect upon the Author thereof, or the Time and Place of its Inſtitution? The Author and Inſtitutor of Marriage, and that firſt brought Man and Woman together, was no other than he that made them; even the Great Lord of the Univerſe, whoſe Wiſdom be-ing infinite, could not but know what Condition was beſt for us; and his Goodneſs being equal to his Wiſdom, ſufficiently ſhews the End of this Inſtitution was the Happineſs of the Creature he had made, and that in-deed Man could not be happy without it: For he ſaw that it was not good that Man ſhould be alone, and therefore made a woman to compleat his Happineſs, which was not perfect, whilſt he wanted ſuch a meet Help for him.

The Time of the Inſtitution is alſo very remark-able; for it was whilſt *Adam* and his new made Bride

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were cloathed with all that Virgin Purity and Innocence with which they were created, before they had entertained the leaſt Converſe with the Tempter, or had given Way to one diſorder'd Thought; and yet could curiouſly ſurvey the ſeveral incomparable Beauties and Perfections of each other without Sin, and knew not what it was to luſt. 'Twas at this happy Time that the Creator divided *Adam* from himſelf, and of a crooked Rib made a beautiful and meet Help for him; and then, by inſtituting Marriage, united him unto himſelf again in holy Wedlock's Bands.

'Twas in Parradiſe were the firſt Match was made; and which ſcarcely could have been Paradiſe without it: For Paradiſe all know to be a place of Pleaſure, wherein they were ſurrounded with the Quinteſſence of all Delights; where there was nothing wanting that might pleaſe the Eye, charm the Ear, or gratify the Taſte, or might delight the Smell with odoriferous and agreeable Perfumes; and yet, even in Paradiſe, where *Adam* was poſſeſſed of all thoſe raviſhing and pleaſing ſweets, and enjoyed all the Pleaſures of Paradiſe, he enjoyed not Happineſs 'till he enjoyed his *Eve*, for untill then there was no meet help for him. So that it ſeems in Paradiſe *Adam* remained unhappy, whilſt in a ſingle State; ſo would *Eve* likewiſe have been, had ſhe been there alone. So it was a married State that was the compleating their mutual Happineſs, and was even the Paradiſe of Paradiſe itſelf.

Neither will thoſe admire, that Man at firſt was not compleatly happy without marrying, that will but give themſelves the Leiſure to conſider what an Addition to our Happineſs a good Wife makes, for ſuch a one is the beſt Companion in Proſperity, and in Adverſity the ſureſt Friend; the greateſt Aſſiſtance in Buſineſs, the only lawful and comfortably Means by which ſhe can have Iſſue, and the great Remedy againſt Incontinency; and, if we believe King *Solomon*, (an Author of undoubted Credit) the greateſt Honour unto him that has her: For he it is that tells us, *She is a Crown to her Huſband.* And ſure theſe are no ſmall Advantages of Marriage. Beſides, that natural

natural Propenſion there is in Man and Woman to each other, ſeeing this nuptial Conjunction, looks as if the Man, miſſing his Rib, is reſtleſs 'till he had recovered it again; and, on the other hand, as if the Woman knowing from whence ſhe came) remained unſatisfyed 'till ſhe had got again to her old Place under the Arm, the Wing of her beloved Huſband.

And therefore thoſe that do complain of Marriage, if they would but examine their own Carriage and Behaviour in it better, would find it is themſelves make Mariage ſo uneaſy. For as once *Cicero* ſaid of old Age, *It was not old Age, but the Folly of old Men, that made old Age ſo burthenſome:* So I may ſay of Marriage, *It is not Marriage, but the Folly of Perſons married, that makes it ſo uneaſy.* If married Perſons would but each take Care to do their ſeveral and reſpecting Duties, their would be no complaining; nor would they find any Condition more pleaſant or more profitale than a married Life; there being more Satisfaction to be taken in the Embraces of a loving and chaſte Wife, than in the wanton Dalliances of all the Strumpets in the World; beſides the Bleſſings that attend the one, and that Ruin, Miſery and heavy Curſe, that always wait upon the other. And thus, I hope I have ſufficiently ſhewed the Pleaſure and Advantage of a married State.

Thus does this Section unto all relate,
The Pleaſures that attend a married State:
And ſhews it does with innocenſe conſiſt,
And that ſo many have thoſe Pleaſures miſs'd,
Is their own Faults that will no wiſer be,
As in this Mirror they may plainly ſee.

S. 3. *At What Age young Men and Virgins are capable of carnal Copulation, and why they ſo much deſire it.*

Having ſhewn the Reſtriction laid upon Men and Women with reſpect to promiſcous Coition, and alſo the Pleaſure and Advantage of a married Life; I now proceed to ſhew at what Age young Men and Virgins are capable of the Marriage-bed, which becauſe ſo many deſire before they attend to it, it

will be neceſſary to ſhew the Cauſes of ſuch their impetuous Deſires.

The Inclination of Virgins to Marriage is to be known by divers Symptoms; for when they arrive to ripe Age, which is about Fourteen or Fifteen, their natural Purgations begin to flow; and then the Blood, which no longer ſerves for the Increaſe of their Bodies, does, by its abounding, ſtir up their Minds to Venery: To which alſo external Cauſes may incite them. For their Spirits are briſk and inflamed when they arrive at this Age, and their Bodies are often more heated by their eating ſharp and ſalt Things; and by Spices, by which their Deſire of venereal Embraces becomes very great, and at ſome critical Junctures almoſt inſuperable. And the Uſe of thoſe ſo much deſired Enjoyments being denied to Virgins, is often followed by very dangerous, and ſometimes diſmal Conſequences, precipitating them into thoſe Folies that may bring an indeniable Stain upon their Families, or elſe it brings upon them the Green Sickneſs or other Diſeaſes. But when they are married, and thoſe Deſires ſatisfied by their Huſbands, theſe Diſtempers vaniſh, and their Beauty returns more gay and lively than before. And this ſtrong Inclination of theirs may be known by their eager gazing at Men, and affecting their Company; which ſufficiently demonſtrates that Nature prompts them to deſire Coition. Nor is this the Caſe of Virgins only, but the ſame may be obſerved in young briſk Widows, who cannot be ſatisfied without that due Benevolence which they were wont to have from their Huſbands.

At fourteen Years of Age, commonly, the *Menſes* begin to flow in Virgins; at which Time they are capable of conceiving, and therefore fit for Marriage: Tho' it would be much better, both for themſelves and their Children, if they marryed not till eighteen or twenty; and if they be very healthful, and ſtrong of Body, and always addict themſelves to Temperance, they may continue bearing till upwards of 50, tho' generally they leave off about 45: for the *Menſes* flow a longer Time in ſome than in others: But when they ceaſe,

ceaſe, they ceaſe Bearing. And therefore the Bearing of *Iſaac* by *Sarah* at that Age, may be well term'd miraculous, becauſe it had ceaſed to be with her according to the Cuſtom of Women.

As for Male Youth, when they arive at 16, or between that and 17, having much vital Strength, they may be capable of getting Children; which Ability, by the Force and Heat of procreating Matter, conſtantly increaſes till 45, 56, 65, and then begins to flag, the Seed by Degrees becoming unfruitful, the natural Spirits being extinguiſhed, and the Heat dried up. Thus it is with them for the moſt Part; but many Times it falls out otherwiſe in particular Inſtances. As once in *Swedeland* a Man was married at a 100 Years old, to a Bride of 30, and had many Children by her; but he was a Man of ſo hail a Conſtitution, and carried his Age ſo well, that Strangers would not have gueſſed him at above 60. And in *Campania*, where the Air is clear and temperate, it is uſual for Men of 80 Years old to marry young Virgins, and have Children by them: Which ſhews that Age in Men hinders not Procreation, unleſs they be exauſted in their Youth, and their Yard ſhrivell'd up.

If any aſk, why a Women is ſooner barren than a Man? Let ſuch know that the natural Heat which is the Cauſe of Generation, is more predominant in Men than Women; for the monthly Purgations of Women ſhew them to be more moiſt than Men, and ſo does alſo the ſoftneſs of their Bodies. And the Man exceeding her in native Heat, concocts the Humours into proper Aliment, by the Benefit whereof they are elaborated into Seed; but Women, tho' of a finer Make, yet not being ſo ſtrong as Men, their Faculties are thereby hindered in their Operation.

Thus Nature to her Children is ſo kind,
That early they thoſe Inclinations find,
Which prompts them on to propagate Mankind.
Hence 'tis a Virgin her Deſires can't ſmother,
But reſtleſs is till ſhe be made a Mother.

CHAP. III.

Of Virginity, what it is, how it may be known, by what means it may be loſt, and how a Perſon may know that it is ſo.

IN the laſt Chapter I treated of the Deſire that young Men and Virgins have to mutual Embraces, and at what Age they are fit for them; I have alſo ſhewed that thoſe Pleaſures are only lawful to be enjoyed in a married State; and have alſo acquainted my Reader with the Advantage of ſuch a Condition. But ſince the Deſires of many after mutual Embraces are ſo impetuous, that not having an Opportunity to enter into a married State, they have anticipated the Pleaſures of Matrimony, and loſt their Virginity before-hand; and yet, perhaps, have afterwards pretended to bring their Virginity to a Marriage-Bed, by which means many an honeſt Man has been deceived, and meretricious Women eſcaped with Impunity; and, on the other Hand, ſome virtuous young Virgins, that have indeed come ſuch unto their Huſband's Beds, have been accuſed by the Ignorance and Incredulity of their Huſbands, to have loſt their Virginty before hand, when there has been no ſuch Matter: Therefore to do right in this Caſe to both Parties, my Deſign in this Chapter is to ſhew what Virginity is, and wherein it conſiſts; how many Ways it may be loſt; and how a Man may know whether it be loſt or not; That ſo Women may not be wrongfully cenſured, or Men impoſed upon.

Sect. 1. *Of Virginity, and wherein it conſiſts.*

Virginity, untouch'd and taintleſs, is the Boaſt and Pride of the Fair Sex; but they generally commend it to put it off. For, as good as it is, they care not how ſoon they are honeſtly rid of it. And I think they are in the right of it, for if they keep it too long, it grows uſeleſs, or at leaſt loſes much of its Value; a ſtale Virgin (if ſuch a thing there be) being look'd upon like an old Almanack,

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out of Date.—But to ſpeak to the Purpoſe, Virginity is the chief, the beſt, the firſt, the Prime of any Thing, and is properly the Integrity of a Woman's Privities, not violated by Man, or not known by him: It being the diſtinguiſhing *Characteriſtick* of a Vrigin, that ſhe has not known Man.

To make this more plain, I muſt here obſerve, That there is in Maids, in the Neck of the Womb, a membranous Production called the *Hymen*, which is like the Bud of a Roſe half blown, and this is broken in the firſt Act of Copulation with Man: And hence came the Word *Deſloro*, to deflower; whence the taking away of Virginity, is called the deflowering of a Virgin: For when the Roſe-bud is expanded, Virginity is wholly loſt. Certain it is there is in the firſt Act of Copulation ſomething that cauſes Pain and Bleedings; which is an evident Sign of Virginity. But what this is, Authors agree not. Some ſay it is a nervous Membrane, or thin Skin with ſmall Veins, that bleed at the firſt Penetration of the Yard. Others ſay, it is the four Caruncles, Knobs, or little Buds like Myrtle berries, which are plump and full in Virgins, but hang looſe or flaggy in thoſe who have uſed Copulation, being preſſed by the Yard. Some have obſerved a fleſhy Circle about the *Nymphæ*, or Neck of the Womb, with little obſcure Veins, which make the Membrane not to be nervous, but fleſhy. But ſetting aſide Conjectures, the *Hymen* or *Clauſtrum Virginale*, is a thin Membrane interwoven with fleſhy Fibres, and endowed with many little Arteries and Veins ſpread acroſs the Paſſage of the *Vagina*, behind the Inſertion of the Neck of the Bladder, with a Hole in the midſt for the *Menſes* to flow, ſo big that it will admit of the Top of one's little Finger. This is that which is called the *Zone*, or Girdle of Chaſtity; and where it is found in this Form deſcribed, it is a certain Note of Virginity; but in the firſt Act of Copulation it is neceſſarily violated, and then it is uſually accompanied with an Effuſion of Blood, which Blood is called the Flower of Virginity; and when once it is broke, it never cloſes again.

S. 2. *How Virginity may be loſt*, &c.

In the former Section I have ſhewn, (I hope to the Satisfaction of all modeſt Enquirers) in what Virginity conſiſts, and that it is loſt by the firſt Penetration of the Yard, which may be eaſily known by its being attended with an Effuſion of Blood upon the Rupture of the *Hymenean* Membrane, or *Clauſtrum Virginale*; but I muſt do the Fair Sex this Juſtice, to let the World know, that altho' wherever this is found, it be an undoubted Token of Virginity; yet it will not follow, that where this Token is wanting, Virginity is deflowered and loſt: For the *Hymen* may be corroded by acrimonious and fretting Humours flowing though it with the *Menſes*, or it may be violated by the Inverſion or Falling out of the *Uterus*, or of the *Vagina* or Sheath, with ſometimes happens even to Virgins: Or (which I would have all Virgins to beware of, for the Preſervation of their Credit, and preventing of all Cauſes of Suſpicion) perhaps the indiſcreet or unwary Bride had her *Menſes* but a Day or two before, in which Caſe, both the *Hymen* and the inner wrinkled Membranes of the *Vagina* are flaggy and relaxed, ſo that no ſuch Rupture, and by Conſequence no ſuch Effuſion may happen. It were better therefore upon this Account, that when Virgins are about to marry, they would fix their Wedding Day at leaſt ſix or ſeven Days after their *Menſes* have done flowing.

But farther to ſome Natute hath given greater Deſires after Enjoyment than to others, and to ſuch, tho' they abſtain from Enjoyment, yet ſo great is their Luſt and Deſire after it, that it may break the *Hymen* or *Clauſtrum Virginale*; and ſometimes it itches to that Degree, that they put in their Finger, and ſo break it. Sometimes the Midwives break it in the Birth; and ſometimes it is done by the Stoppage of the Urine, Coughing, violent Straining, or Sneezing: So that if there be no Bleeding at the firſt Penetration of the Huſband, it is not always a Sign of Unchaſtity, or that another has been there before him, ſeeing

ſeeing that the *Hymenean* Membrane may be broke ſo many other Ways; but where bleeding does follow, it is an evident and undeniable Token that the Perſon was a Virgin, and had never known Man before, And indeed, tho' the *Hymen* (or Membrane ſo called) may be broke all thoſe Ways I have mentioned, yet it ſo rarely happens to be broke any other Way, that *Leo Africanus* makes mention of it as a general Cuſtom of the *Africans* at their Weddings, *That; after the Marriage Ceremony is over, the Bride and Bridegroom are ſhut up in a Chamber, while the Wedding Dinner is preparing; an ancient Woman ſtands at the Door to receive from the Bridegroom a Sheet, having the bloody Tokens of the Wife's Virginity, which ſhe ſhews in Triumph to all the Gueſts; and then they may feaſt with Joy: But if there is no Blood ſeen, the Bride is to be ſent home again to her Friends with Diſgrace, and the diſappointed Gueſts go ſadly home without their Dinner.*

There are others that make the Straitneſs of their Privities a Sign of Virginity, but this is a very uncertain Rule; for this depends much upon the Age, Habit of Body, and other Circumſtances. But tho' it muſt indeed be granted, that Women, who have uſed carnal Copulation, are not ſo ſtrait as Virgins, yet this cannot be a certain Argument of Virginity, becauſe, after often repeated Acts of Venery, the Privities may be made ſo ſtrait by the Uſe of aſtringent Medicines, that thoſe who truſt to this Sign, may ſometimes take a Whore inſtead of a Virgin. And I have heard of a Courtezan, who tho' ſhe had been married, gave herſelf out to be a Virgin, and by the Help of a Bath of Confry Roots, deceived thoſe with whom ſhe had to do.

Others take upon them to be judges of loſt Virginity, by Milk in their Breſt: But ſuch, perhaps, are ignorant that there is a two-fold Milk; the one of Virgins, the other of ſuch as have conceived or brought forth Children: That of Virgins is a Malady contrary to Nature, but the other is natural. The firſt is made of Blood that cannot get out of the Womb, and ſo goes

to the Breaſts, being nothing but a ſuperfluous Nouriſhment that is turned into Milk by the Faculty of the Breaſts, without the Knowledge of Man: the other is only where there is a Child either in the Womb, or born. Yet the Milk differs very much, both in reſpect to the Blood, and Diverſity of Veins that bring it to the Breaſts; and tho' both are white, yet that of Virgins is thinner, and leſs in Quantity, neither is it ſo ſweet. Therefore if Virgins happen to have ſuch Milk, they are not for that Reaſon to be cenſured as unchaſte.

Upon the whole Matter, the ſum of what I have ſaid upon this Head of Virginity, terminates in this; That when a Man is married, and finds the Tokens of his Wife's Virginity, upon the firſt Act of Copulation, he has all the Reaſon in the World to believe her ſuch, and to reſt ſatisfied that he has married a Virgin: But if, on the contrary, he finds them not, then he has no Reaſon to think her devirginated, if he finds her otherwiſe ſober and modeſt; ſeeing the *Hymen*, or *Clauſtrum Virginale*, may be broken ſo many other Ways, and yet the woman both chaſte and virtuous. Only let me caution Virgins to take all imaginable Care to keep their Virgin *Zone* intire, that ſo when they marry, they may be ſuch as the Great *Cæſar* wiſh'd his Wife to be, that is, not only without Fault, but without Suſpicion alſo.

Thus have I Virgin Innocence ſurvey'd,
Aud ſhew'd the difference betwixt Wife and Maid.
And that their Chaſtity they need not fear,
Whoſe Virgin Tokens plainly do appear,
Nor cenſure thoſe in whom they do not ſo,
Unleſs the contrary they plainly know,
For they may yet unſpotted Virgins be,
Altho' their Virgins Tokens none can ſee.

The End of the Firſt Part.

ARISTOTLE'S Maſter Piece.

PART II.

Diſplaying the Secrets of Nature in the Production of Man.

CHAP. I.

What Conception is; what is pre-requiſite thereto; how a Woman may know whether ſhe has conceived, and whether a Boy or a Girl.

THE firſt Part of this Book does moſt properly contain the Foundation and Groundwork of the Secrets of Nature in the Generation of Man; the Inſtruments of Generation in both Sexes having been deſcribed: and the Uſe of thoſe Inſtruments, and the Aptneſs of them to the Uſes for which Nature intended them, ſhewn. I have alſo ſhewed what muſt be done by both Sexes, in order to their having a lawful Uſe of each other. And then having ſhewn when they are fit to enter into a married State, and are capable of performing the Work of Generation; I have treated of Virginity, and what it is, and wherein it conſiſts, as alſo how it may be known, and the ſeveral Ways of its being loſt: But ſtill all theſe are but the Proœmiums of Generation-work, or the Begetting or Procreation of Children. We muſt therefore in this Second Part proceed on, and ſhew what Conception is, and the Signs and Tokens thereof, and what are the Pre-requiſites thereunto: For when once a Woman has conceived, the Work of Generation is begun, and Time, with Nature's Help, will perfect the Work: And what at firſt is but Conception, will iſſue in a perfect Birth.

Sect. 1. *Of Conception, what it is, &c.*

Now in Conception, that which is firſt to be regard-

ed; and without which it cannot be, is the Seed of the Man, that being the active Principle, or efficient Cauſe of the *Fœtus*, the Matter of which is arterial Blood, and animal Spirits, which are elaborated into Seed in the Teſticles, and from thence by proper Veſſels conveyed into the Yard and from thence in the Act of Copulation, it is enjected or emitted into the Womb. The next Thing is the paſſive Principle of the *Fœtus*, (for there muſt be both in order to Conception) and this is an *Ovum* or egg impregnated by the Man's Seed and endued with a plaſtic or vegetative Virtue; and upon the *Ovum* being thus impregnated by the Man's Seed, or being conveyed to it, the Womb cloſes up, that no Air may enter therein, but the impregnated *Ovum* may ſmell into a *Fœtus*. This is that which is truly and properly Conception, and the Pre-requiſites thereunto, I ſhall make the ſubject of the next Section.

S. 2. *Of the Pre-requiſites to Conception.* I have ſhewn in the former Section, that there are two Things to be regarded chiefly in Conception, *to wit*, the active and paſſive Principle. This in Part ſhews, that difference of Sexes is a Pre-requiſite to Conception. So Nature has ordained, there muſt be a proper Vehicle for the active principle to be injected thereunto, and there muſt alſo be a paſſive Principle to be impregnated thereby; therefore as the Man has no paſſive Principle to be impregnated, ſo the Woman has no active Principle to impregnate; and therefore without different Sexes, there can be no conception.

But this is not all; for it is not enough that there be different Sexes, but theſe different Sexes muſt unite, and there muſt be Coition, in order to Conception; and it is Coition, or the mutual Embraces of both Sexes, which Nature has made ſo deſirable to each other; which when authoriſed in the Way that Heaven has ordained, there is no need of Raviſhing; for the fair Bride will quickly meet her Bridegroom with equal Vigour. But ſince in that there may be Overdoing, and ſuch Errors com-

committed by their giving Way to the Impetuoſity of their Deſires, as may be prejudical to Conception, it will not be amiſs to give ſome Directions to make this Operation the more effectual.

S. 3, *A Word of advice to both Sexes; or directions reſpecting the Act of Coition, or carnal Copulation.*

Tho' there are ſome that deſire not to have Children, and yet are very fond of nocturnal Embraces, to whom theſe Directions will be no way acceptable, becauſe it may probably produce thoſe Effects which they had rather be without; yet I doubt not but the Generality of both Sexes, when in a married State, have ſuch a Deſire to produce the fair Image of themſelves, that nothing can be more welcome to them, than thoſe Directions that may make their mutual Embraces moſt effectual to that End: And therefore let none think it ſtrange that we pretend to give Directions for the promoting that which nature itſelf teacheth all to perform; ſince 'tis no Solœciſm for Art to be a Handmaid to Nature, and to aſſiſt her in her nobleſt Operations. Neither is it the bare performing of that Act which we here direct to, but the performing it ſo as to make it conducive unto the Work of Generation. And ſince this Act is the Foundation of Generation, and without which it cannot be, ſome care ought to be taken, and conſequently ſome Advice given, how to perform it well: and therein I am ſure the Proverb is on our Side, which tells us, *That what is once well done, is twice done.* But yet what we ſhall advance on this nice Subject, ſhall be offered with that Caution as not to give Offence to the chaſteſt Ear, not put the Fair Sex to the Trouble of bluſhing. What I ſhall offer will conſiſt of two Parts. Firſt, Something previous to it: And, Secondly, Something conſequential to it.

For the Firſt, when married Perſons deſign to follow the Propenſions of Nature for the Production of the fair Image of themſelves, let every Thing that looks like Care and Buſineſs be baniſhed from their Thoughts,

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for all ſuch Things are enimies to *Venus*; and let their animal and vital Spirits be powerfully exhilerated by ſome briſk and generous Reſtoratives; and let 'em, to invigorate their Fancies, ſurvey the lovely Beauties of each other, and bear the bright Ideas of them in their Minds; and if it happens, that inſtead of Beauty there is any Thing that looks like Imperfection or Deformity, (for Nature is not alike bountiful to all; let them be covered over with a veil of Darkneſs, and buried in Oblivion. And ſince the utmoſt Intention of Deſire is required in this Act, it may not be amiſs for the Bridegroom, for the more eager heightening of his Joy, to delinate the Scene of their approaching Happineſs to his fair languiſhing Bride, in ſome ſuch armourous rapture as this.

Now, my fair Bride, now will I ſtorm the Mint
Of Love and Joy and rifle all that's in't.
Now my infranchis'd Hand on ev'ry Side,
Shall o'er thy naked poliſh'd Ivory Slide,
Freely ſhall now my longing Eyes behold,
Thy bared Snow, and thy undrained Gold:
Nor Certain now, tho' of tranſparent Lawn,
Shall be before thy Virgin Treaſure drawn.
I will enjoy thee now, my Faireſt; come,
And fly with me to love's Elyſium.
My Rudder with thy bold Hand, like a try'd
And ſkilful Pilot, thou ſhalt ſteer, and guide,
My Bark in Love's dark Channel, where it ſhall
Dance, as the bounding Waves do riſe and fall.
Whilſt my tall Pinnance in the Cyprian *Streight,*
Rides ſafe at Anchor and unlades the Freight,

Having by theſe and other amorous Acts (which Love can better dictate than my Pen) wound up your Fancies to the higheſt Ardour and Deſires.

Perform thoſe Rites Nature and Love requires,
'Till you have quench'd each other's am'rous Fires.

And now for the ſecond Thing propoſed: When the Act of Coition is over, and the Bridegroom has done what Nature has prompted him to, he ought to take heed of withdrawing too ſuddenly out of the Field of Love, leſt he ſhould, by ſo doing, make Way for Cold

to ſtrike into the Womb, which might be of dangerous Conſequence. But when he has given Time for the *Matrix* to cloſe up, which it naturally does ſoon after it has received the active Principle, in order to make a Conception, he may ſafely withdraw, and leave the Bride to her ſoft Repoſe, which ought to be with all the Calmneſs that the ſilent Night and a Mind free from all diſturbing Care can give, betaking herſelf to Reſt on the right Side, and not removing without great Occaſion, till ſhe has taken her firſt Sleep. She ought alſo to have a care of Sneezing, and, if poſſible, to avoid both that and Coughing, or any other thing that cauſes a too violent Motion of the Body. Neither ſhould they too often reiterate thoſe amourous Engagements till the Conception be confirmed; And even then the Bridegroom ſhould remember that 'tis a Market that laſts all the Year, and be careful that he does not ſpend his Stock too laviſhly. Nor will his Wife like him at all the worſe for it: For generally Women rather chuſe to have a thing done well than have it often. And in this Caſe to do it well and often too is inconſiſtent. But ſo much ſhall ſuffice for this.

S. 4. *How a Woman may know whether ſhe has conceived.*

After the Means made uſe of in order to Conception, according to the Directions before given, there is Reaſon to expect that Conception ſhould follow: But becauſe the Succeſs of all our Actions depend upon the Divine Bleſſing, and that Things do not always ſucceed according to our Deſires, therefore Conception does not always follow upon Coition. For which Reaſon it is, that many Women, eſpecially thoſe that are newly married, know not whether they have conceived or not, after Coition; which, if they were aſſured of, they might and would avoid ſeveral Inconveniences which they now run upon thro' Ignorance thereof. For, when after Conception a Woman finds an Alteration in herſelf, and yet knows not from whence it ariſes, ſhe is apt to run to the Doctor, and enquire of him what the Matter is, who, not knowing that ſhe is with Child, gives her perhaps a ſtrong cathartical Potion, which certainly

tainly deſtroy the Conception. There are others, who out of a fooliſh baſhful Coyneſs, tho' they do know they have conceived, yet will not confeſs it, that they may be inſtructed how to order themſeves accordingly. Thoſe that are coy, may in Time learn to be wiſe: And, for the Sake of thoſe that are ignorant, I ſhall ſet down the Signs of Conception, that Women may thereby know whether they have conceived or not.

If a Women hath conceived, the Vein under the Eye will be ſwelled, *i. e.* under the lower Eye-lid, the Veins in the Eyes, appearing clearly, and the Eyes ſomething diſcoloured; if the Woman hath not her Terms upon her, nor hath watch'd the Night before, this is a certain Sign ſhe hath conceiv'd; and this appears moſt plainly juſt upon the Conception, and holds for the firſt two Months.

Again, ſtop the Urine of the woman cloſe in a Glaſs three Days, and then ſtrain it through a fine Linnen Cloth; if you find ſmall living Creatures in it, ſhe is moſt aſſuredly conceived with Child; for the Urine, which was before Part of his own Subſtance, will be generative as well as its Miſtreſs.

Alſo, a Coldneſs and Chillneſs of the outward Parts after Copulation, ſhews a Woman to have conceived, the Heat being retired to make the Conception; And then the Veins of the Breaſts are more clearly ſeen than they were wont to be. The Tops of the Nipples look redder than formerly; the Body is weakned, and the Face diſcoloured; the Belly waxeth very fat, becauſe the Womb cloſeth itſelf together to nouriſh and cheriſh the Seed. If ſhe drinks cold Water, a Coldneſs is felt in the Breaſt; ſhe has alſo Loſs of Appetite, ſour Belchings, and exceeding Weakneſs of the Stomach: The Breaſts begin to ſwell, and wax hard, not without Pain or Soreneſs; wringing or grinding Pains like the Cramp happens in the Belly above the Navel: Alſo divers Appetites and Longings are engendered. The Veins of the Eyes are alſo clearly ſeen, and the Eyes ſeem ſomething diſcoloured, as a Looking-glaſs will ſhew. The Excrements of the Guts are voided painfully, becauſ

eauſe the Womb ſwelling, thruſteth the right Gut together: Likewiſe let her take a green Nettle, and put it into her Urine, cover it cloſe, and let it remain all Night; if ſhe be with Child, it will be full of red Spots on the Morrow, if ſhe be not it will be blackiſh.

By theſe Marks, ſome whereof ſeldom fail, a Woman may know whether ſhe has conceived or not, and ſo order herſelf accordingly. For,

When Women once with Child conceived are,
They of themſelves ſhould take eſpecial Care

S. 5. *How to know whether a Woman be conceived of a Male or Female Child*

In this Section I ſhould endeavour to gratify the Curioſity of many perſons, who not being contended to know that they have conceived, are very deſirous to know whether they are conceived of a Male or Female. For the Satisfaction of ſuch, I ſhall give you the Sign of a Male Child, being conceived; by the Reverſe whereof, you may judge of a Female.

It is then a Sign of a Male Child, when the Woman feels it firſt on the right Side; for Male Children lie always on that ſide of the Womb, the Woman alſo when ſhe ariſeth up from her Chair, doth ſooner ſtay herſelf upon the right Hand than on the left. Alſo the Belly lies rounder and higher than when it is a Female. The Colour of the Woman is not ſo ſwarthy, but more clear than when it is a Girl. The right Side is likewiſe more plump and harder than the left, the right Nipple redder, She likewiſe breeds a Boy eaſier and with leſs Pain than a Girl, and carries her Burthen not ſo heavily, but is more nimble and ſtirring.

I will only, as to this, add the following Experiments, which I never knew to fail. If the Circle under the Woman's, Eyes, which is of a wan blue Colour, be more apparent under the right Eye, and that moſt diſcoloured, ſhe is with Child of a Boy; if the Mark be moſt apparant in her left Eye, ſhe is with Child of a Girl.—The other is, Let her drop a Drop of her Milk in a Baſon of fair Water, if it ſinks to the Bottom as it drops in, round in a Drop, it is a Girl,

ſhe

ſhe is with Child of; for if it it be a Boy it will ſpread and ſwim at Top. Thus I have often tried, and it never failed. This is enough to ſatisfy the Curious; for others, let them ſtay till the Birth deſide it.

For whether Male, or Female Child it be,
You are conceiv'd with, by theſe Rules you'll ſee.

CHAP. II.

How a Woman ſhall order herſelf that deſires to conceive, and what ſhe ought to do after Conception.

S. 1. *How a Woman ſhould order herſelf in order to Conception.*

I am very well ſatisfied that many women deſire Copulation, not from any Delight or Satisfaction they take therein, more than as it is the Means appointed by him that bids us encreaſe and multiply, for the obtaining of Children, and the Propagation of Mankind. And tho' ſeveral make uſe of Coition to obain that End, yet we find by Experience; that in many it does not ſucceed, becauſe they order not themſelves as they ought to do: For tho' it muſt be granted, that all our Endeavours depend upon the divine Bleſſing, yet if we are wanting in any thing to ourſelves, how can we expect that Bleſſing to ſucceed our Endeavours? My Buſineſs therefore in this Section ſhall be to ſhew how Women that Deſire to have Children ſhould order themſelves.

Firſt then, Women that are deſirous to have Children, muſt in order thereunto, give themſelves to moderate Exerciſe: For want of Excerciſe, and Idleneſs, are very great Enemies to the Work of Generation, and indeed are Enemies both to Soul and Body. And thoſe that ſhall give themſelves the Trouble to obſerve it, will find thoſe City Dames that live high, and do nothing, ſeldom have Children, or if they have, they ſeldom live: Whereas thoſe poor Women that accuſtom themſelves to Labour, have many Children, and thoſe ſtrong and luſty. Nor need we wonder at it if we conſider the Benefit that comes by a moderate Exerciſe and Labour; for it opens the Pores, quickens the Spirits, ſtirs up the natural Heat, ſtrengthens the Body, Senſes and Spirits, comforts

comforts the Limbs, and helps Nature in all her Exerciſes, of which Procreation of Children is none of the leaſt.

A ſecond Thing to be obſerved by Women in order to Conception, is, that they avoid all Manner of Diſcontent, and the Occaſion of it; for Diſcontent is a great Enemy to Conception, and it ſo diſpirits either Man or Woman, that it hinders them from putting forth that Vigour, which ought to be exerted in the Act of Coition. When on the contrary, Content and Satisfaction of Mind dilate the Heart and Arteries, whereby the Vital Blood and Spirits are freely diſtributed throughout the Body; and thence ariſe ſuch Affections as pleaſe, recreate, and refreſh the Nature of Man, as Hope, Joy, Love, Gladneſs and Mirth. Nor does it only Comfort and ſtrengthen the Body, but alſo the Operation and Imagination of the Mind: which is ſo much the more neceſſary; inſomuch as the Imagination of the Mother works forcibly upon the Conception of the Child. Women therefore, ought to take great Care that their Imagination be pure and clear, that their Child may be well formed.

A third thing that Women ought to take Care of to further Conception is, to keep the Womb in good Order; and to that End to ſee that the *Menſes* come down as the ought to do: For if they are diſcoloured they are out of Order. But if the Blood comes down pure, then the Woman will be very prone to conceive with Child, eſpecially if they uſe Copulation in 2 or 3 days after the monthly Terms are ſtayed.

A fourth thing a Women that would conceive ſhould obſerve is, that ſhe uſes not the Act of Coition too often; for Satiety gluts the Womb, and renders it unfit for its Office. There are two Things demonſtrate this; *i. e.* that common Whores (who often uſe Copulation) have never, or very rarely any Children: For the Graſs ſeldom grows in a Path that is commonly trodden in. The other is, that thoſe Women, whoſe Huſbands have been long abſent, do after Copulation with them again, conceive very quickly.

A fifth Rule is, that they take Care that the Time

of

of Copulation be convenient, that there may be no Fear of Suprize; for Fear hinders Conception. And then it were beſt alſo that the Deſire of Copulation be natural, and not ſtirred up by Provocation: And if it be natural, the greater the Woman's Deſire of Copulation is, the more likely ſhe is to conceive.

I will add no more, but what ſome Authors report, That a Loadſtone carried about the Woman, not only cauſeth Conception, but Concord between Man and Wife; which, if it be true, I would have no married Woman go without one, both for her own and Huſband's Quiet.

Let all the Fair, who would have Children from
Their ſoft Embraces, read what's here laid down;
Thoſe that to Exerciſe themſelves incline,
And in their Love to be content deſign,
Who have their monthly Terms in Order flow,
And regulate them if they do not ſo;
That Love's Embraces moderately uſe,
And to enjoy them a fit Seaſon chuſe;
Theſe may content with what they've done remain,
And need not fear their Wiſhes to obtain.

§. 2. *What a Woman ought to obſerve after Conception.* After a Woman has conceived, or has Reaſon to think ſo, ſhe ought to be very careful of herſelf, leſt ſhe ſhould do any thing that might hinder Nature in her Operation. For in the firſt two Months after Conception Women are very ſubject to Miſcarriages, becauſe then the Ligaments are weak, and ſoon broken. To prevent this, let the Woman every Morning drink a Draught of Sage Ale, and it will do her Abundance of Good. And if notwithſtanding Signs of Abortion or Miſcarriages appear, let her lay a Toaſt dipped in Tent (in caſe Muſcadel cannot be gotten) to the Navel, for this is very good. Or let her take a little Garden Tanſy, and having bruiſed it, ſprinkle it with Muſcadel, and apply it to the Navel, and ſhe will find it much better. Alſo Tea infuſed in Ale, like Sage-Ale, and a Draught drank

drank every Morning, is moſt excellent for ſuch Women as are ſubject to Miſcarriages. Alſo take Juice of Tanſey, clarify it, and boil it up into a Syrup, with twice its Weight in Sugar, and let a Woman take a Spoonful or two of it in ſuch Caſes, and it will be an excellent Preſervative againſt Miſcarriages. Alſo, if ſhe can, let her be where the Air is temperate. Let her Sleep be moderate; let her alſo avoid all Watching and immoderate Exerciſe, as alſo diſturbing Paſſions, loud Clamours, and filthy Smells; and let her abſtain from all Things which may provoke either Urine or the Courſes; and alſo from all ſharp and windy meats; and let a moderate diet be obſerved. If the Excrements of the guts be retained, lenify the Belly with Clyſters made of the Decoction of Mallows and Violets, with Sugar and common Oil; or make Broth of Borage, Bugloſs, Beets, Mallows, and take therein a little Manna; but on the contrary, if ſhe be troubled with a Looſneſs of the Belly, let it not be ſtopped without the Judgment of a Phyſician; for that matter all Uterine Fluxes have a malignant Quality, and muſt be evacuated and removed before the Flux be ſtaved.

CHAP. III.

How the Child lieth, and how it groweth up in the Womb of the Mother after Conception

HAving ſhewn how a Woman ought to order herſelf after Coneeption, it will be now neceſſary to ſhew how the *Fætus* is produced thereby, and then how the *Embryo*, when formed, lies in the Womb of its Mother.

S. 1. *How the Child is formed in the Womb after Conception.*

As to the formation of the Child, it is to be noted, That after the Act of Coition, the Seed lies warm in the Womb for ſix Days without any viſible Alteration, only the Womb cloſes up itſelf to prevent its iſſuing forth again, and for the ſecuring it from any Cold; and all this Time it looks like Butter,

or

or coagulated Milk. And it would be be very neceſſary for her who has Reaſon to believe ſhe has conceived, to forbear the embraces of her huſband all the Time, leſt the Conception ſhould be ſpoiled. In three Days after it is altered from the Quality of thick Milk or Butter, and it becomes Blood, or at leaſt reſembles it in Colour, Nature having now begun to work upon it; in the next ſix Days following, that Blood begins to be united into one Body, grows hard, and becomes a little Quantity, and to appear a round Lump. And as the firſt Creation of the Earth was void, and without Form, ſo in this creating Work of Divine Power in the Womb, this ſhapeleſs Embryo lies like the firſt Maſs. But in two Days after the principal Members are formed by the plaſtic Power of Nature, and theſe principle Members are four in Number, *viz.* The Heart the Brain, the Liver, and the Teſticles or Stones. Three days after the other Members are formed, and are diſtinguiſhed from the Shoulders by the forming Faculty to the Knees, and the Heart, Liver, and Stones, with their Appurtenances, do grow bigger and bigger. Four days after that, the ſeveral Members of the whole Body do appear, and as Nature requires, they conjunctly and ſeparately do receive their Perfection. And ſo in the appointed Time, the whole Creation hath that Eſſence which it ought to have in the Perfection of it, receiving from God a living Soul, therewith putting into his Noſtrils the Breath of Life. Thus have I ſhewn the whole Operation of Nature in the formation of the Child in the Womb, according to the energy given it by the Divine Creator, Maker and Upholder of all things both in Heaven and Earth.

By ſome others more briefly, but to the ſame Purpoſe, the forming of the Child in the Womb of its Mother is thus deſcribed: Three Days in the Milk, 3 in the Blood, 12 Days from the Fleſh, and 18 the Members, And Forty Days afterwards the Child is inſpired with Life, being endowed with an immortal living Soul.

Thus pureſt Blood to Seed's firſt turn'd, and then
Nature converts it into Blood again:

Of

Of which a harmleſs Maſs ſoon after made,
Such Pow'r by Nature is therein convey'd;
And by Degrees it into Form does grow,
And all its Part, diſtinguiſh'd are, that ſo
It may to a living Soul united be,
And lay a claim to Immortality.
Whilſt in mean time the anxious Mother's Cares
Increaſe, as doth the Burthen which ſhe bears:
For as it grows, it wants a larger Room,
And is uneaſy in the too ſtrait Womb,
At laſt, to quit its, dark receſs it ventures,
And into an unknown light World it enters.

S. 2. *Of the Manner and form in the Child's lying in the Womb, from the Conception, to the Birth.*

I come now to ſhew in what Manner the Child lies in the Womb of its Mother, whilſt it is confined in the dark Receſſes; and omitting what many ſay of this Matter, I ſhall only give you the Teſtimony of two or three of the moſt Learned, and then preſent a figure reſembling what I myſelf have ſeen.

The learned *Hippocrates*, in the Treatiſe *De Maturitate Partus*, affirms, that the Child, as he is placed in the Womb, hath his Hands upon his Knees, and his Head bent down towards his Feet; ſo that he lies round together, his Hands upon his Knees, and his Face between them; ſo that each eye touched each Thumb. and his Noſe betwixt his Knees. And of the ſame Opinion in this Matter was *Bartholinus* the Younger. *Columbus* is of Opinion, that the Figure of the Child in the Womb is round, the right Arm bowed, the Fingers thereof under the Ear, and above the Neck, the Head bow'd down, ſo that the chin toucheth the Breaſt, the left Arm bowed above both Breaſt and Face, and propped up by the bending of the right elbow: the legs are lifted upwards, the Right of which is ſo lifted up, that the Thigh touched the Belly, the Knees the Navel; the Heel toucheth the left Buttock, and the Foot is turned back and covereth the ſecret; the left Thigh toucheth

toucheth the Belly, the Knees the Navel, the Heel toucheth the left Buttock, and the Foot is turned back, and covereth the Secrets; the left Thigh toucheth the Belly, and the Leg lifted up to the Breaſt, the Back lying outwards.

Thus the Reader may ſee how Authors differs herein: But this ought to be noted, That the different Poſitions which the Child has been ſeen in, hath given Occaſion to the different Opinions of Authors. For when the Woman is young with Child, the *Embryo* is always found of a round Figure, a little oblong, having the Spine moderately turned inwards, the Thighs folded, and a little raiſed, to which the Legs are joined, that the Heels touch the Buttocks, the arms bending, and the Hands placed upon the Knees, towards which the Head is inclining forwards; ſo that the Chin touched the breaſt; the Spine of the Back is at that Time placed towards the Mother's, the Head uppermoſt, the Hands forwards, and the Feet downwards, and proportionable to its Growth it extends its Members by little and little, which were exactly formed in the firſt Month. In this poſture it uſually keeps till the ſeventh or eighth Month, and then by a natural Propenſity and diſpoſition of the upper Parts of the Body, the Head is turned downwards towards the inward Orifice of the Womb, tumbling as it were over its Head; ſo that the Feet are uppermoſt, and the Face towards the Mother's great Gut. And this turning of the Infant in this Manner with his Head downwards towards the latter End of a Woman's Reckoning, is ſo ordered of Nature, that it may be the better diſpoſed for the Birth. The Knowledge of theſe things being ſo eſſential to the Practiſe of a Midwife, I could not omit them. I ſhall now conclude what I have to ſay farther as to this, with the Figure of a Child prepared for the Birth, reſembling what I myſelf have ſeen, taken out of the learned *Spigelius.*

CHAP.

CHAP. IV. *Of the Obſtructions of Conception: with the Cauſe and Cure of Barreneſs, and the Signs of Inſufficiency both in Men and Women.*

WE have already inquired into many Secrets belonging to the Generation of Man; and have treated largely about Conception, which is one of the chief Myſteries of Nature. But before I proceed any further, it is highly neceſſary that I treat of the Obſtructions of Conception; which naturally leads me to treat of Barrenneſs, which is the grand Obſtruction of Conception: and herein, for the Sake of all thoſe who deſire Children, I ſhall ſhew how it is cauſed, and then how to be cured.

Seeing all grant, the having of Children is a Bleſſing, it will eaſily be granted that Barranneſs is a Curſe. And ſince it is manifeſted that it occaſions Diſcontent between Man and Wife, and every Woman looks upon it as a Reproach to be barren, it will need no Apology to enquire inro the Cauſe of it.

Sect. 1. *Of Barrenneſs.*

In ſome Countries, before Women were admitted to the Marriage-bed, they were firſt ſearched by the Midwife, and thoſe only which ſhe allowed of as fruitful, were permitted to marry. It muſt needs therefore be a grateful Piece of Service to the Fair Sex, to ſhew them how to turn the ſtony Ground into a fruitful Soil, that inſtead of being reproached with a barren Womb, they may become the joyful Mother of many Children.

Barrenneſs is a natural and accidental Defect, which hinders Conception; for that which hinders Conception cauſeth Barrenneſs. Now there may be ſeveral Cauſes why Conception may be hindered; as overmuch Heat or Cold drying up the Seed, and making it too corrupt; this extinguiſhing the Life of the Seed, and that making it wateriſh, and unfit for Generation. It may be cauſed alſo by the not flowing, or by the overflowing of the Courſes, and by Swellings, Ulcers, or Inflammations of the Womb, or by an Excreſcence of Fleſh growing about the Mouth of the *Matrix*, whereby the Seed

is hinder'd from being injected into the Womb; and want of Love in the Perſons copulating may alſo hinder Conception, as is apparent from thoſe Women that are deflowred againſt their Will; no Conception following any forced Copulation.

And here let me caution Parents againſt one Thing that often cauſeth Barrenneſs which might eaſily be prevented; and that is, againſt letting Virgins Blood in the Arm before their Courſes come down: Theſe come down in Virgins uſually in the 14th Year of their Age, ſeldom before the 13th, but never before the 12th. Now becauſe uſually young Virgins are out of Order before they firſt break down. the Mother goes with her to the Doctor, who finding the Fulneſs of Blood is the Occaſion of her Illneſs, orders her to be let Blood in the Arm; upon which ſhe becomes well for a Time, the ſuperfluous Blood being taken away; and this Remedy, which is worſe than the Diſeaſe, being repeated four or five Times, the Blood comes not down at all to the Womb, as it doth in other Women, but the Womb dries up, and is for ever barren: Whereas had ſhe been let Blood in the Foot, it would have brought the Blood downwards, and ſo have provoked the Terms, and prevented Miſchief.

Another Cauſe of Barreneſs is, for want of convenient moderate Quality, which the Woman ought to have with the Man; as if he be hot, ſhe muſt be cold; if he be dry, ſhe be moiſt: But if they both are dry, or both of a moiſt Conſtitution, they cannot propagate, tho' in this Caſe neither of them may be barren, ſingly conſidered; for he or ſhe, tho' now as barren as the barren Fig-tree, yet joined with an apt Conſtitution, may become as fruitful as the Vine.

Another Cauſe of Barrenneſs may be the Diſuſe of Copulation: for ſome there are of that frigid Conſtitution; that they either uſe not the Means at all, or elſe perform it with ſo much Languor and Coldneſs, that it is not likely it ſhould prove efficacious; Whereas, as I have already ſaid, the Act of Coition ſhould be perform'd with the greateſt Ardour and Intenſeneſs of Deſire imaginable,

ginable, or elſe they may as well let it alone; for as good never the whit as never the better. But ſince Nature teaches to do what they do in this kind vigourouſly, this frigid Diſpoſition is the Effect of a cold Diſtemper, and muſt be cured by ſuch things as heat and nouriſh; therefore ſuch ought to eat and drink of the beſt, ſince the *Latin* Proverb tells us, *ſine Cerere & Libero friget* Venus:

Without good Drink and Feeding high,
Deſire to Venus ſoon will die.

Such therefore ought to feed upon Cock ſtones and Lamb-ſtones, Sparrows, Patridges, Quails, and Pheaſant Eggs; for 'tis an infalliable Aphoriſm in Phyſick, that whatſoever any Creature is extremely addicted to, they operate to the ſame End by their Mumial Virtue in the Man that eats them. Therefore Patridges, Quails, Sparrows, &c, being extremely addicted to Venery, they work the ſame Effect in thoſe who eat them: And this likewiſe is worthy to be noted, That in what Part of the Body the Faculty that you would ſtrengthen lies, taks the ſame Part of another Creature, in whom that Faculty is ſtrong, as a Medicine: As for inſtance, the *Virtus procreative* lies in the Teſticles; therefore Cock-ſtones, *&c.* are medicinal in this Diſtemper. Let ſuch Perſons alſo eat ſuch Food as is very nouriſhing, as Parſnips, Aliſanders, Skirrits, and Pine Nuts; and let them take a Dram of Diaſatyron in an Electuary every Morning. The Stones of a Fox dried to a Powder, a Dram taken every Morning in Tent, is alſo very good in this Caſe: And ſo alſo is a Dram of Satyrion Root, taken in like manner.

S. 2. *Of the Signs of Inſufficiency in Man; and Barrenneſs in Woman.*

After married People have lived long together, and both ſeem likely, and yet neither of them have had Children, there often ariſes Diſcontent between them, and both are troubled becauſe they know not on what Side the Fault is. And tho' Authors have left ſeveral Ways to know whether the Man or the Woman be defective, yet becauſe I cannot confide in their Judgments, I ſhall paſs them by in Silence, and rather lay down a few Rules that may be depended upon,

than many that are uncertain. But I muſt firſt premiſe that Women are ſubject to ſo many Infirmities more than Men, that the Cauſe of Barrenneſs is oftner on their Side than the Man's. For if the Man has the Inſtrument of Generation perfect, being in Health, and keeping a regular and temperate Diet and Exerciſe, I know no accidental Cauſe of Barrenneſs in him; whereas the chief Cauſe of Barreneſs in a Woman lies in her Womb, and the Infirmities incident thereunto; ſome of which are the ſtopping of the *Menſtrua*, or their Overflowing; as alſo the Flux of the Womb, with the Falling out thereof, and the Inflammation, Windineſs, Heat and Dryneſs thereof; for each of which we ſhall preſcribe proper Cures. But to be a little more particular.

If a Man or Woman, in whom the Inſtruments of Generation appear no ways defective, would know whether the Cauſe of Barrenneſs be in themſelves or their Bedfellow, let them take a Handful of Barley, or any other Corn that will grow quickly, and keep half of it in the Urine of a Man, and the other half in the Urine of the Woman, the Space of 24 Hours. Then take it out and ſet it, the Man's by itſelf, and the Woman's by itſelf, in a Flower-pot, or ſomething elſe, where you may keep them dry. Then water the Man's every Morning with his own Urine, and the Woman's with hers; and that which grows firſt is the moſt fruitful; and that which grows not at all, denotes the perſon to be naturally barren. Nor let any deſpiſe this Trial; for ſeeing Phyſicians will by Urine undertake to tell a Perſon of his or her Diſeaſes, why ſhould not Urine, alſo ſhew whether a Perſon be fruitful or not? But if in a Man the Inſtrument of Generation is not perfect, it will be obvious to the Sight, and if the Yard be ſo feeble, that it will not admit of Erection, it can never convey the Seed into the Womb, nor can there be in ſuch a Caſe any Conception. But this is ſo plain and eaſily diſcerned, that it needs muſt be obvious to both Parties: and the Man who finds himſelf debilitated, ought not to marry; or if he does he muſt be contented if he finds his Wife, ſeeking for

for that Satisfaction which he is incapable of giving. Tis true, for a Woman to ſupply her Huſband's Defects, is contrary both to Honour and Virtue; but where a Woman doth break the Bounds, on ſuch Occaſion, the Fault will lie in a great Meaſure at the Huſband's Door, tho' the Wife cannot be held Innocent.

The Caſe can't be ſo bad with the Woman, tho' ſhe, be barren, but what her Huſband may make uſe of her, unleſs ſhe be impenetrable, which (tho' it ſometimes does) yet but rarely happens: And therefore the Man is the moſt inexcuſable if he tranſgreſs.

Beſides what I have already mentioned, Signs of Barrenneſs in Women are: If ſhe be of an over hot Conſtitution, of a dry Body, ſubject to Anger, hath black Hair, a quick Pulſe, her Purgations flow but little, and that with Pain, and yet has a violent Deſire to Coition; but if ſhe be of a cold Conſtitution, then are the Signs contrary to thoſe recited. If Barranneſs be cauſed thro' an evil Quality of the Womb, it may be known by making a Suffumigation of red Storax, Myrrh, Caſſia-wood, Nutmeg, Cinnamon, and letting her receive the Fume of it into her Womb, covering her very cloſe. And if the Odour ſo received paſſeth through the Body up into the Mouth and Noſtrils; of herſelf ſhe is fruitful. But if ſhe feel not the Fume in her Mouth and Noſe, it denotes Barrenneſs one of theſe Ways, *viz.* That the Seed is either thro' Cold extinguiſhed, or thro' Heat diſſipated. And if a Woman be ſuſpected to be unfruitful, caſt natural Brimſtone, ſuch as is digged out of the Mine, into her Urine, and if Worms breed therein ſhe is fruitful. But this ſhall ſuffice to be ſaid of the Cauſes and Signs of Barrenneſs, 'Tis now high Time to proceed to the Cure.

S. 3. *Of the Cure of Barrenneſs.*

In the Cure of Barrenneſs Reſpect muſt be had to the Cauſe; for the Cauſe muſt be firſt removed, and then the Womb ſtrengthened, and the Spirits of the Seed enlivened by corroborating Applications.

If Barrenneſs proceeds from over much Heat, let her uſe inwardly Succory, Endive, Violets, Water-Lillies, Sorrel

Sorrel and Lettuce, with Syrups and Conſerves made thereof, thus:

Take Conſerve of Borage, Violets, Succory, Water-Lillies, of each one Ounce, half an Ounce of Conſerve of Roſes: Ditmargariton frigid. Diatrion, Sancalon, of each half a Dram; with Syrup of Violets, or juice of Citron, make an Electuary.

Let her alſo take of Endive, Water Lillies, Borage-Flowers, of each a Handful, Rhubarb, Myrobalans, of each three Drams; with Water make a Decoction; add to the Straining the Syrup laxative of Violets one Ounce, Syrup of Caſſia half an Ounce, Manna three Drams: make all into a Potion. Take of the Syrup of Mugwort one Ounce, Syrup of Maidenhair two Ounces, Pulv. Elect. Trionſant made all up into a Julep. Apply to the Reins and Privities, Fomentations of the Juice of Lettuce, Violets, Roſes, Mallows, Vine Leaves, and Nightſhade; let her alſo anoint her ſecret Parts with the cooling Ointment of Galls. Baths are good for her to ſit in. Let the Air be clear, her Garments thin, her Food Lettuce, Endive, Succory and Barly; but let her have no hot Meats, nor ſtrong Wines, except it be wateriſh and thin. Reſt is good for her, both in Body and Mind: She muſt uſe but little Copulation, but may ſleep as much as ſhe will.

If Barrenneſs be occaſioned by the Predominancy of Cold, extinguiſhing the Power of the Seed, which may be known by her deſiring Venery, and receiving no Pleaſure in the Act of Copulation, even while the Man is ſpending his Seed; her Terms are plegmatic, thick, ſlimy, and flow not rightly: In this caſe let her take Syrup of Calamint, Mugwort, Betony, of each one Ounce; Water of Penyroyal, Feverfew; Hyſſop, Sage, of each 2 Ounces; and make a Julep. Alſo let her take every Morning two Spoonfuls of Cinamon Water, with one Scruple of Mithridate. Alſo let her take Oil of Aniſeed 1 Scruple and half, Jaſmini, Diachylon both, Dinoſchi Diagalang, of each 1 Dram; Sugar four Ounces; with water of Cinamon make Lozenges, and take of them a Dram and half twice a Day, two Hours before Meals.

Meals. Let her alſo faſten Cupping-Glaſſes to her Hips and Belly: And let her take Storax Calamita one Ounce; Maſtick, Cloves, Cinnamon, Nutmeg, Lignum, Aloes, Frankinſence of each half an Ounce, Muſk ten Grains, Ambergreaſe half a Scruple, with Roſe-water make a Confection; divide it into four Parts, of one Part make a *Pomum odoratum* to ſmell to, if ſhe be not hyſterical; of the 2d make a Maſs of Pills, and let her take 3 every Night? of the 3d make a Peſſary, and put it up; and of the 4th make a Suffumigation for the Womb.

If Barrenneſs ariſes from the Faculties of the Womb being weakened, and the Life of the Seed ſuffocated by over much Humidity flowing on thoſe Parts, let her take of Betony, Majoram, Mugwort, Pennyroyal, Balm of each one handful; Root of Anrum, Fenuel, Elicampane, of each 2 Drams; Anniſeed, Cumminſeed, of each a Dram, with Sugar and Water a ſufficient Quantity, of which make a Syrup, and take three Ounces every other Morning. Then Purge with theſe Pills following, Take of Pil. Ext. 2 Scruples; Diagridion 2 Grains; Species de Caſtore 1 Scruple; make them up into 9 Pills with Syrup of Mugwort. Alſo take Spec. Diagmmæ, Diamoſchi, Diambræ, of each 1 Dram; Cinnamon one Dram and a half; Mace, Cloves, Nutmegs, of each half a Dram; Sugar ſix Ounces, with Water of Feverfew; make Lozenges to be taken every Morning. Likewiſe let her take of the Decoction of Sarſaparilla and Virga Aurea, with a good Quantity of Sage, which is an Herb of that Virtue, that *Cornelius Agrippa* honoured it with the Title of *Sacra Herba*, a holy Herb: And *Dodonæus*, in his Hiſtory of Plants, reports, *That after a great Plague had heppened in* Egypt, *which had almoſt depopulated the Country, the ſurviving Women were commanded to drink the* Juice of Sage, *that they might multiply the faſter.* Let her alſo anoint her Genitals with the Oil of Anniſeed and Spikenard. Trochiſks to ſmother the Womb are alſo very good. To make which let her take Mace, Nutmeg, Cinamon, Storax, Amber, of each one Dram; Cloves, Ladan

of each half a Dram; Turpentine a ſufficient Quantity. *Laſtly*, Take the Roots of Valerian and Elicampane, of each one Pound; of Galangal 3 Ounces; Origan, Lavender, Majoram, Betony, Mugwort, Bay-leaves, Calamint, of each 3 Handfuls; with Water make an Infuſion, in which let her ſit after ſhe as had her Courſes. But to proceed.

If Barrenneſs be cauſed by the Dryneſs of the Womb conſuming the Matter of the Seed, let her take every Day Almond-milk and Goats Milk, extracted with Honey; eat often of the Root *Satyrian* candied, and of the Electuary of *Diaſatyrion*. Let her alſo take 3 Wether's Heads, and boil them till the Fleſh comes from the Bones; then take of Meliot, Violets, Camomile, Mercury, Orchis with the Roots, of each one Pound; Fenagreek, Linſeed, Valerian Roots, of each a Handful: let all theſe be decocted in the aforeſaid Broth, and let the Woman ſit in the Decoction up to the Navel. Alſo take of Deer's Suet half an Ounce, Cow's Marrow, Styracis liquidæ, of each a Dram; Oil of ſweet Almonds two Ounces; with Silk or Cotton make a Peſſary, and make Injections only of freſh Butter and Oil of ſweet Almonds.

It ſometimes happens that Barrenneſs is cauſed by Remiſſneſs in the Manner of the Act of Coition; and tho' there be no Impediment on either Side, yet if both Sexes meet not in that Act with equal Vigour, no Conception follows; for many Times the Man is too quick for the Woman, or rather the Woman too ſlow for the Man, and is not prepared to receive the Seed with that Delight which ſhe ought, when it is emitted by the Man; and thoſe who follow the Opinion of the Ancients, That the Woman contributes Seed in the Formation of the Child as well as the Man, are of Opinion that there ought to be a joint Emiſſion, both of the Man and Woman at the ſame Inſtant; which, adminiſtering to both a very great Delight, perfects the Work of Conception. But if in this Caſe the Woman be ſlack, it will be proper for the Man to follow the Advice given in Chap. III. S. 2. were both Sexes are ſhewed how to manage themſelves in the Act of Coition,

tion, that ſo by ſtirring up in the Woman a Deſire to Venery, ſhe may meet his embraces with the greateſt Ardour. But if this ſhould prove ineffectual, let her, before the Act of Coition, foment the Privities with the decoction of *Bettony*, *Sage*, *Hyſop* and *Calamint*, and anoint the Mouth and Neck of the Womb with *Muſks* and *Civet*; and, the Cauſe of Barrenneſs being removed, let the Womb be corroborated by the following Applications.

Take of Bay berries, Maſtick, Nutmeg, Frankincenſe, Cypreſs Nuts, Zadani, Galbani, of each one Dram; Styracis liquidæ, two Scruples; Cloves, half a Scruple; Ambergreaſe, two Grains; Muſks ſix grains; then with Oil of Spikenard, make a Peſſary. Alſo take red Roſes, with Frankincenſe, Lapidis Hæmatitis, of each half an Ounce; Sanguis Draconis, fine Bole Maſtick, of each two Drams; Nutmeg, Cloves, of each one Dram; Spikenard, half a Scruple; and with Oil of Woomwood make a Plaiſter for the lower Part of the Belly. And let her eat of Erringo Roots, candied, and make an Injection of the Juice of the Roots of Satyrion. And then let her uſe *Copulation* ſoon after the *Menſes* are ceaſed. *Conception* being the moſt apt to follow, for then the Womb is thirſty and dry, and apteſt both to draw the Seed, and to retain it, by the roughneſs of the inward Superfices. And let her take Care to avoid Exceſs of all things: and to lay aſide all Paſſions of the Mind, ſhunning Study and Care as Things that are Enemies to *Conception*. For if a Woman conceive under ſuch Circumſtances, how wiſe and prudent ſoever the Parents are, the Children at beſt will be but fooliſh; becauſe the animal *Faculties* of the Parents, *viz.* The *Underſtanding* and *Judgment* (from whence the Children derive their Reaſon) are confuſed through the Multitude of Cares and Cogitations; of which we ſee divers Examples in learned Men, who, after great Study and Care having performed their conjugal Rites with their Wives, have often begot Children, which have indeed been the *Fruits* of their Bodies, but not the *Iſſue* of their Brains. But thus much ſhall ſuffice for the *Chapter* of *Barrenneſs*.

Which to both Sexes clearly doth relate,
How nature ſometimes doth debilitate:
And likewiſe ſhows, how thoſe who love to pry
Into the Cauſe of Things may ſoon eſpy
On which ſide Inſufficiency does lie.
And 'tis a Maxim 'mong Phyſicians known,
The Cure's half wrought when once the Cauſe is ſhown,
Here the fair Sex thoſe Remedies may ſee,
Which will, if barren, make them fruitful be.

CHAP. V.

How Child-bearing Women ought to govern themſelves during the Time of their Pregnancy.

I Have already ſhewn how a Woman ought to order herſelf, and what ſhe ought to do preſently after Cooception, in order to prevent Miſcarriages; and therefore ſhall ſay no more as to that: What I deſign in this Chapter is, to ſhew how ſhe ought to govern herſelf during the whole Time of her Pregnancy.

S. 1. *Of Air, Diet Exerciſe, &c.*

Firſt then; let a Woman that is with Child (if ſhe can) chuſe a temperate Air, not infected with Frogs, and for that reaſon not near any marſhy Grounds, Rivers, Lakes, or Ponds: but this by ſome cannot be avoided, their Habitation falling out to be in ſuch Places. But thoſe who can live where they pleaſe, ought to avoid ſuch Places; and ſo they ſhould likewiſe the going abroad in too hot or cold Weather: As alſo when the South Wind blows hard, for that often proves hurtful to Women with Child; and ſometimns cauſes Abortion. Nor is the North Wind much leſs hurtful, or leſs to be avoided, as cauſing Rheums. Coughs, and Catarrhs, which opening the Body, often cauſes Miſcarriages.

Secondly. She ought alſo to be very cautious in the Matter of her Diet, chuſing only thoſe Meats that create wholeſome Nouriſhment, and ſuch as are moderately dry: And let her take care to prevent and avoid immoderate Faſting, for that will weaken the Infant, and render it of a ſickly

a ſickly Conſtitution, and ſometimes cauſes Abortion. And as all Exceſſes are to be avoided, ſo ſhe muſt take Care not only of avoiding immoderate Faſting, but immoderate Eating too, which will not only be apt to ſtuff up the Child, but to ſwell it up to that Degree, that it will endanger the Life of itſelf and the Mother in its Birth. Let it ſuffice, that in general ſhe avoids all Meats which are too hot, or too cold and moiſt; ſuch as Sallads, Spices, and hot Meats, which often cauſe the Child to be born before its Time; and ſometimes without Nails, which foreſhews a ſhort Life. And therefore in this Caſe the moſt wholeſome Meats are Pidgeons, Patridges, Pheaſants, Larks, Veal, Mutton or any Meat that yields a good juice, and contributes kindly Nouriſhments; as alſo ſuch Fruits as are ſweet and of eaſy Digeſtion, as Cherries, Pears, Damſons, and the like. But let her avoid, as pernicious, all ſuch Things as cauſe and create Wind.

Care ought alſo to be taken with reſpect to her Exerciſe, which ought to be moderate; for violent Motion, either in Walking or Working, is hurtful and diſturbiug to the Womb, eſpecially riding upon the Stones in a Coach, or any other uneven Place; and in like manner all extraordinary Sounds and Noiſes ſhould be avoided, eſpecially the Ringing of Bells, and the Diſcharging of great Guns: Neither ought ſhe give Way to either immoderate Laughing or Weeping, or to Anger, or any other Paſſion, for that may be prejudical to her.

S. 2. *Further Rules for Women to obſerve during pregnancy.*

Tho' the Act of Coition is that without which conception cannot be, yet the immoderate Uſe of it hinders the chief end for which it was deſigned. In the firſt four Months after Conception ſhe ought not to lie with her Huſband, at leaſt ſparingly, leſt, by ſhaking the Womb in that Action, the Courſes ſhould again be forced down. In the fifth and ſixth Months ſhe ought alſo to abſtain; but in the 7th, 8th, and 9th, it may freely be permitted, by reaſon it opens the Paſſage, and facilitates the Birth. To contribute the

better towards which the Woman ſhould be careful to keep her Body ſoluble; Syrups, and other opening Things, being very helpful to Nature in thoſe Operations. Let her, before ſhe grows too big, lay aſide her Buſk, and not lace too cloſe, leſt the Child be thereby hindered from coming to its full Growth.

To prevent any Diſorder that may happen to her Breaſts by too much Blood, which will cauſe curdled Milk, let her wear a Necklace of Gold about her Neck, or rather a ſmall Ingot of Steel between her Breaſts, fomenting them a Quarter of an Hour every Morning, with Water diſtiled from Ground-Ivy, Periwinkle and Sage, being blood-warm.

When her Belly is ſwelling, and the Motion is great, which will be about the fourth Month, ſhe may ſwathe it with a Swathe-band, anointed with Pomatum, or any other Thing of that Kind, to keep it ſmooth and free from Wrinkles. For which End it will be beſt to take of the *Caul of a Kid, and of a Sow, of each three Ounces; Capon-Greeſe and Gooſe Greaſe, of each one Ounce and a half: and, having melted them all together, put thereto a Quarter of a Pint of Water; after which ſtrain them thro' a Linnen Cloth into fair Water, caſting it too and fro therein, till it be white; at which Time add to it of the Marrow of a red Deer, one Ounce, and lay it in red Roſe-Water* 12 *Hours.* After the expiration of which, you may uſe it, anointing all the Swathe and Belly.

But if theſe Ingredients are not eaſy to be had, you may make uſe of the following Liniment, which will do almoſt as well as the other: *Take of Mutton Suet, (that which grows above the Kidneys is beſt) and of Dog's Greaſe, of each* 2 *Ounces, Whale Oil* 1 *Ounce, and Oil of ſweet Almonds the ſame Quantity; waſh them well, after they are melted together in the Water of Germander, or new white Wine, and anoint the Belly and Swathe therewith.* Thoſe that care not to anoint their Bellies, may make uſe of the following Bath or Decoction: *Take of all ſorts of Mallows, and of Motherwort, each* 2 *Handfuls; white Lilly Roots* 3 *Ounces; Melliot and Camomile, of each* 2 *Handfuls: Lime Seeds, Quince Seeds, and Fenugreek Seeds,* 3 *Ounces; boil them*

well

well in Spring water, and bathe therewith. If the Woman, after her Quickening, finds but little Motion of the Infant in her Womb, let her make a Quilt in the Manner following, and bind it upon the Navel, and it will much ſtrengthen and comfort the Infant: *Take the Powder of Roſes, red Coral, and Gilly flowers, of each 2 Ounces; Maſtich a Dram, Angelica ſeeds 2 Drams, Ambergreaſe 2 Grains, and Muſk 1 Grain; all which being well beaten, put them into a Linnen Bag, ſpread them abroad and quilt it, that they may be in every part of it, placing it upon the Navel, and it will have the deſired Effect.* Theſe Things are ſufficient to obſerve during the Time of their Pregnancy, that neither Child nor Mother may miſcarry, but be brought to the Birth in the appointed Time. It remains now, that when the appointed Time is come, the good Woman is to be inſtructed in her Duties; but that ſhall be the Buſineſs of the next *Chapter.*

CHAP. VI.

Directions for Midwives how to aſſiſt Women in the Time of their Labour; and how Child bearing Women ſhould be ordered in the Time of their Lying-in.

THE Office of a Midwife is not to be undertaken by any without due Conſideration: Firſt, Whether they are ſufficiently qualified for it, or elſe they make themſelves guilty of the Death of all thoſe that ſhall miſcarry under their Hands for want of Ability to perform their Office. And tho' they may make eſcape with Impunity before Men, they will aſſuredly be called to Account for it before a higher Tribunal. And therefore a Midwife ſhould take Care to fit herſelf for that Employment with the Knowledge of Things neceſſary for the faithful Diſcharge thereof: And that I may contribute thereto, is one principal End of this Book. In order to which I ſhall firſt briefly ſhew how a Midwife ought to be qualified.

Sect. 1. *How a Midwife ought to be qualified.*

A Midwife ought to be of a middle Age, neither too old nor too young, and of a good Habit of Body, not ſubject

to

to Diſeaſes, Fears, or ſudden Frights; nor are the Qualifications aſſigned to a good Surgeon, improper for a Midwife, viz. a Lady's Hand, a Hawk's Eye, and a Lion's Heart; To which may be added, Activity of Body, and a convenient Strength, with Caution and Diligence, not ſubject to Drowſineſs, nor apt to be impatient. She ought alſo to be ſober, affable, courteous, and chaſte; not covetous, nor ſubject to Paſſion; but bountiful and compaſſionate, and her Temper chearful and pleaſant, that ſhe may the better comfort her Patients in their Sorrow. Nor muſt ſhe be very haſty, tho' her Buſineſs may perhaps require her in another Place, leſt ſhe ſhould make more Haſte than good Speed. For above all, ſhe ought to be qualified with the Fear of God, which is the principal Thing in every State and Condition, and will furniſh her on all Occaſions both with Knowledge and Diſcretion. But now I proceed to more particular Directions.

S. 2. *What muſt be done when the Woman's Time of Labour is come.*

When the Time of Birth draws near, and the good Woman finds her travailing Pains begin to come upon her, let her ſend for a Midwife in Time, better too ſoon than too late, and get thoſe Things ready which are proper upon ſuch occaſions: When the Midwife is come, let the firſt Thing ſhe does be to find whether the true Time of the Birth be come. The Want of obſerving this hath ſpoiled many a Child, and endanger'd the Life of the Mother, or at leaſt put her to twice as much Pain as ſhe needed; For unſkilful Midwives, not minding this, have given Things to force down the Child, and thereby diſturbed the natural cauſe of her Labours; whereas Nature works beſt in her own Time and Way. I do confeſs it is ſomewhat difficult to know the true Time of ſome Woman's Labour, they being troubled with Pains ſo long before their true Labour comes; in ſome, Weeks before, the Reaſon of which is the Heat or the Reins, which is manifeſt by the ſwelling of their Legs. And therefore when Women with Child find their Legs to ſwell much, they may be aſſured their Reins are

too

too hot, Wherefore my Advice to ſuch Women is, to cool their Reins before the Time of their Labour, which may be effectually done by anointing the Reins of their Back with the Oil of Poppies and Violet, or Water Lillies, and thus they may avoid that hard Labour which they uſually undergo whoſe Reins are hot; which that they may the better prevent, let me recommend to you the Decoction of Plantain-leaves and Roots, which is thus made: Make a ſtrong Decoction of them in Water, and then having ſtrained and clarified it with the White of an Egg, boil it into a Syrup with its equal Weight of Sugar, and keep it for Uſe. But ſince it is ſo neceſſary for Midwives to know the true Time of a Woman's Labour, the following Section will rightly inform them.

S. 3. *Signs by which the true Time of Woman's Labour may be known.*

When Women draw near the Time of their Reckoning, eſpecially with the firſt Child, and perceive any extraordinary Pains in their Belly, they immediately ſend for their Midwife, as taking it for their Labour, tho' perhaps thoſe Pains which are ſo often miſtaken for Labour, are only cauſed by the Cholic, and proceed from Wind; which Pains, tho' they come and go, griping the whole Belly, are yet without any forcing downward into the Womb, as is done by thoſe that go before Labour. But theſe Cholic Pains may be removed by warm Cloths laid upon the Belly, and the Application of a Clyſter or two, by which thoſe pains that precede a true Labour, are rather furthered than hindered. There are alſo other Pains incident to Women in that Condition, from the Flux of the Belly, which are eaſily known by the frequent Stools that follow them.

But to ſpeak more directly of the Matter: The Signs of Labour ſome few Days before are, that the Woman's Belly, which before laid high, ſinks down, and hinders her from walking ſo eaſily as ſhe uſed to do; alſo there flows from the Womb ſlimy Humours, which Nature has appointed to moiſten and make ſmooth the Paſſage, that its inward Orifice may be the more eaſily dilated when there

there is Occaſion; which beginning to open at that Time, ſuffers that Slime to flow away, which proceeds from the Glandules called *Proſtatæ*. Theſe are Signs preceding Labour.

But when ſhe is preſently falling into Labour, the Signs are great Pains about the Region of the Reins and Loins, which coming and retreating by Intervals, anſwer in the Bottom of the Belly by congruous Throes; and ſometimes the Face is red and inflamed, the Blood being much heated by the Endeavours a Woman makes to bring forth the Child; and likewiſe becauſe during the ſtrong Throes her Perſpiration is intercepted, which cauſes the Blood to have Recourſe to her Face: Her Privy Parts are alſo ſwelled, by the Infant's Head lying in the Birth, which by often thruſting, cauſes thoſe Parts to diſtend outward. She is likewiſe much ſubject to Vomiting, which is alſo a Sign of good Labour and ſpeedy Delivery, though by ignorant Women thought otherwiſe; for good Pains are thereby excited and redoubled: which Vomiting is occaſioned by the Sympathy there is between the Womb and the Stomach. Alſo when the Birth is near, moſt Women are troubled with a trembling of the Thighs and Legs; not with Cold, like the beginning of an Ague Fit, but with the Heat of the whole Body; though this indeed does not happen always. Alſo if the Humours, which then flow from the Womb, are diſcoloured with Blood (which is what the Midwife calls Shews) it is an infallible Mark of the Birth's being near; And then if the Midwife puts her Finger up the Neck of the Womb, ſhe will find the inner Orifice dilated; at the opening of which, the Membranes of the Infant, containing the Waters, preſent themſelves, and are ſtrongly forced downwards with each Pain ſhe hath; at which Time one may perceive them ſometimes to reſiſt the Finger. And then again to preſs forwards, being more or leſs hard and extended, according as the Pains are ſtronger or weaker. Theſe Membranes with the Water in them, when they are before the Head of the Child, which the Midwives call the

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Gathering of the Womb, reſembles to the Touch of the Fingers, thoſe Eggs which have yet no ſhell, but are covered only by a ſimple Membrane. After this, Pains ſtill redoubling, the Membranes are broken by the ſtrong Impreſſion of the Waters, which preſently flow away, and then the Head of the Infant is preſently felt naked, and preſents itſelf at the inward Orifice of the Womb. When thoſe Waters come thus away, then the Midwife may be aſſured the Birth is very near: this being the moſt certain Sign that can be, for the *Amnion* and *Allantois* being broken (which contained thoſe Waters) by the preſſing forward of the Birth, the Child is no more able to ſubſiſt long in the Womb afterwards, than a naked Man in a Heap of Snow. Now theſe Waters, if the Child come preſently after them, falcilitate the Labour, by making the Paſſage ſlippery: and therefore let no Midwife uſe Means to force away the Water: For Nature knows beſt when the true Time of the Birth is, and therefore retains the Water till the Time, but if by Accident the Water break away too long before the Birth, then ſuch Things as will haſten it may be ſafely adminiſtred. And what is to be done in that Caſe, I ſhall ſhew in another Section by and by.

When, by the foregoing Signs concurring, the Midwife is ſatisfied that it is the true Time of her Labour, ſhe muſt take Care to get all Things ready that are neceſſary to comfort the travelling Woman in that Time; and the better to do it, let her ſee that ſhe be not ſtrait laced. She may alſo give her a pretty ſtrong Clyſter, if ſhe finds there is Occaſion for it; but with this Proviſo, that it be done at the beginning, and before the Child be too forward; for otherwiſe it will be difficult for her to receive it. The Advantage of which Clyſter is, that the Gut thereby will be excited to diſcharge itſelf of its Excrements, and the *Rectum* being emptied, there will be more Space for the dilating of the Paſſage; likewiſe to cauſe the Pains to bear more downwards, through the Endeavours ſhe makes when

S. 4. *What to be done at the Time of Labour.*

when other neceſſary Things for her Labour to be put in Order, both for the Mother and the Child.

As to the Manner of the Delivery, various Midwives uſe different Ways: Some are delivered ſitting on a Midwife's Stool. But, for my own Part, I think that a Pallet bed girded, and placed near the Fire, that the good Women may come on each Side, and be the more readily aſſiſted, is much the beſt Way.

And if the labouring Woman abounds with Blood, it may not be improper to let her bleed a little, for by that means ſhe will both breathe the better, and have her Breath more at Liberty; and likewiſe more Strength to bear down her Pain: And this may be done without Danger, becauſe the Child being now ready to be born, needs not the Mother's blood for its Nouriſhment any longer; and not only ſo, but this Evacuation does many Times prevent her havnig a Fever after Delivery. Likewiſe, if her Strength will permit, let her walk up and down her Chamber; and the better to enable her thereto, let her take ſome good ſtrengthening Things, ſuch as new laid Eggs, Jelly, Broth, or ſome Spoonfuls of burnt Wine: and encourage her to hold off her Pain, bearing them down when they take her all that ſhe can. And let the Midwife often touch the inward Orifice with her Finger, that ſhe may the better know whether the Waters are growing to break, and whither the Birth will follow ſoon after; for generally the Birth follows in two Hours after the Efflux of the Water. And to help it afterwards, let her anoint the Woman's Privities with emollient Oil, Hog-greaſe and freſh Butter; eſpecially if ſhe finds them too hard to be dilated.

Let the Midwife alſo be near the Labouring Woman all the while, and diligently obſerve her Geſtures, Pains and Complaints, for by this ſhe may gueſs pretty well how her Labour goes forward; for when ſhe changes her Groans into loud Cries, it is a great Sign the Birth is near; at which Time her Pains are greater and more frequent. Let her alſo ſometimes reſt herſelf on her Bed to renew her Strength, but too long at a Time

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for to lie too long at a Time, will retard her Labour, and therefore 'tis better for her to walk about her Chamber as much as ſhe can; which, that ſhe may the better do, let the good Women ſupport her under her Arms, if it be neceſſary; for by walking, the Weight of the Child cauſes the inward Orifice of the Woman to dilate much ſooner than it would do if ſhe lay upon her Bed; beſides her Pains, while walking, will be ſtronger and frequenter, and by Conſequence her Labour will not be near ſo long. If ſhe finds any ſick Qualms, let her not be diſcouraged: and if ſhe finds any Motions to vomit, let her not ſuppreſs them, but rather give Way to them. For it will, (however uneaſy and irkſome they be for the preſent) be much for her Benefit, becauſe they further the Pains, and provoke downwards.

S. 5. *How to provide the Birth, and cauſe ſpeedy Delivery.*

In the 3d Sect. of this Chap. I told you that ſometimes it happens that the Water breaks away too long before the Birth, and that in ſuch Caſes thoſe Things that haſten it may be ſafely adminiſtred: And there I promiſed to let the Midwife know what Things are moſt effectual in ſuch Caſes: And I now intend to make good my Word.

When the Birth is long deferred, after the coming down of the Waters, let her haſten the Birth by drinking a good Draught of Wine, wherein Dittany, red Coral, Juniper-berries, Betony, Pennyroyal, and Feverfew have been boiled; or the Juice of Feverfew taken in its Prime, (which is in *May*) and clarified, and ſo boiled up in a Syrup, and twice its Weight of Sugar, is very good upon this Occaſion. Alſo Mugwort uſed in the ſame Manner, works the ſame effect. And ſo alſo does a Dram of Cinnamon in Powder, given inwardly, or Tanſy bruiſed and applied to the Privities. Likewiſe the Stone *Ætites* held to the Privities, does in a very little Time draw forth the Child and the Afterburden; but great Care muſt be taken to remove it preſently, or elſe it will draw forth the Womb and all, ſo great is its magnetic Virtue. Alſo a Decoction of Savory,

vory made with white Wine, and drank, gives a Woman ſpeedy Delivery. Alſo wild Tanſy or Silverweed bruiſed and applied to the Woman's Noſtrils, is very good. So alſo are *Date ſtones* beaten to Powder, and half a Dram of them taken in white Wine, Parſley is of excellent Uſe on this Occaſion: For if you bruiſe it, and preſs out the Juice, and then dip a Linnen Cloth in it, and put it up, being ſo dipped, into the Mouth of the Womb, it will preſently cauſe the Child to come away, tho' it be dead, and will bring away the After-burden alſo. The Juice of Parſley being of great Virtue, eſpecially the *Stone Parſley*, being drank by a Woman with Child, it cleareth not only the Womb, but alſo the Child in the Womb, of all groſs Humours. A Scruple of *Caſtoreum* in Powder in any convenient Liquor, is very good to be taken in ſuch a Caſe, and ſo alſo are 2 or 3 Drops of Spirit of *Caſtoreum* in any convenient Liquor, Eight or nine Drops of the Spirit of *Myrrh*, given in a convenient Liquor, have the ſame Effect. Or give a Woman in Travail another Woman's Milk to drink, it will cauſe ſpeedy Delivery. Alſo the Juice of Leeks being drank with warm Water hath a mighty Operation, cauſing ſpeedy Delivery. *Take Piony Seed, beat them to Powder, and mix the Powder with Oil; with which Oil anoint the Loins and Privities of the Woman with Child, it gives her Deliverance very ſpeedily, and with leſs Pain than can be imagined.* And this may be noted for a general Rule, that all thoſe Things that move the Terms, are good for making the Delivery eaſy. There are ſeveral other Things efficacious in this Caſe; but I need not heap up Medcines unneceſſary, thoſe I have already named being ſufficient,

S. 6. *How a Woman ſhould be placed in order to her Delivery; with Directions to the Mid-wife how to deliver the Labouring Woman.*

Having ſhewn how the Birth may be facilitated, in caſe it comes not ſoon after the breaking away of the Waters, I come now to ſhew the Manner of her Delivery.

When any of the fore-named Medicines have haſten'd the

the Birth, let the Midwife place the Woman in a proper Poſture for Delivery. And firſt, let the Woman be conducted to the Pallet-bed, placed at a convenient Diſtance from the Fire: according to the Seaſon of the Year; and let there be a Quilt laid upon the Pallet-Bedſteed, which is better than a Feather bed, and let it have thereon Linnen Cloths in many Folds, with ſuch other Things as are neceſſary, which may be changed according as the Occaſion requires it, that ſo the Women may not be incommoded with Blood, Waters, and other Filth, which are voided in Labour. Then let her lay the Woman upon her Back, having her head a little raiſed by the Help of a Pillow, having the like Help to ſupport her Reins and Buttocks, that her Rump may lie high; for if ſhe lie low, ſhe cannot very well be delivered. Then let her keep her Knees and Thighs as far aſunder as ſhe can, her Legs being bowed towards her Buttocks, and let her Feet be ſtayed againſt a Log, or ſome other firm Thing. And let two Women hold her two Shoulders, that ſhe may ſtrain out the Birth with the more Advantage, holding in her Breath, and forcing herſelf as much as poſſible in like Manner as when ſhe goes to Stool: For by ſuch Straining the *Diaphragm*, or *Midriff*, being ſtrongly thruſt downwards, neceſſarily forces down the Womb, and Child in it. In the mean Time let the Midwife encourage her all ſhe can, and take care that ſhe have no Rings on her Hand when ſhe anoints the Parts: Then with her Finger let her gently dilate the inward Orifice of the Womb, and putting her Fingers in the Entry thereof, ſtretch them one from another when her Pains take her, by this means endeavour to help forward the Child, and thruſting by little and little the Sides of the Orifice towards the hinder Part of the Child's Head, anointing thoſe Parts alſo with freſh Butter, in caſe it be neceſſary. And when the Head of the Infant is ſomewhat advanced into this inward Orifice, it is uſual among Midwives to ſay it is crowned; becauſe it both girds and ſurrounds it like a Crown; but when it is gone ſo far, and the Extremity begins to appear without the Privy Parts, they then

then ſay the Child is in the Paſſage: and at this Time the Woman feels herſelf as if ſhe was ſcratched or pricked with Pins, and is ready to think that the Midwife hurts her; whereas in Truth it is only occaſioned by the Violent Diſſention of thoſe Parts, which ſometimes even ſuffer a Laceration thro' the Bigneſs of the Child's Head. When Things are come to this Poſture, let the Midwife ſeat herſelf conveniently to receive the Child, which will now come very quickly; and with her Fingers-Ends, which ſhe ought alſo to be ſure to keep pared, let her endeavour to thruſt the Crowning of the Womb back over the Head of the Child. And as ſoon as it is advanced as far as the Ears, or thereabouts, let her take hold of the two Sides with her two Hands, and wait till the good Pain comes, and then quickly draw forth the Child, taking Care that the Navel-ſtring be not entangled about the Child's Neck, or any other Part, as ſometimes it is, leſt thereby the After-burden be pulled with Violence, and perhaps the Womb alſo, to which it is faſtened, and ſo either cauſe her to flood or elſe break the String, both which are of bad Conſequence to the Woman, and render her Delivery the more difficult. Great Care muſt be taken that the Head be not drawn forth ſtrait, but ſhaking it a little from one Side to the other, that the Shoulders may the ſooner and eaſier take its Place, immediately after it is paſt; which muſt be done without loſing any Time, leſt the Head being paſſed, the Child be ſtopped there by the Largeneſs of the Shoulders, and ſo be in Danger of being ſuffocated in the Paſſage, as it has ſometimes happened, for want of Care therein. But as ſoon as the Head is born, ſhe may ſlide in her Fingers under the Arm-pits, and the reſt of the Body will follow without Difficulty. As ſoon as the Midwife hath in this Manner drawn forth the Child, let her lay it on one Side, leſt the Blood and Water which follow it immediately, ſhould do it an Injury, by running into its Mouth and Noſe, as it would do if it lay on its Back, and ſo endanger the choaking of it. The Child being thus drawn forth, the next Thing requiſite is to bring away the After-burden; but before that let the

the Midwife be very careful to examine whether there be any more Children in the Womb; for ſometimes a Woman may have Twins; of which the Midwife may ſatisfy herſelf, both by the Continuance of the Woman's Throes, and the Bigneſs of her Belly. But this is not ſo certain as to put her Hand up the Entry of the Womb, and there feel whether another Child is not preſenting to the Paſſage: And if ſo, ſhe muſt have a Care how ſhe goes about the After-birth 'till the Woman be delivered, The firſt String, muſt be cut and tied with a Thread 3 or 4 double, and the Ends faſten'd with a String to the Woman's Thigh, to prevent the Inconvenience it may cauſe by hanging between the Thighs.

S. 7. *Of the After-burden.*

Until the After-burden is brought away, which ſometimes is more difficult to do than the Child, and altogether as dangerous, if it be not ſpeedily done, the Woman cannot properly be ſaid to be ſafely delivered though the Child be born. And therefore how the Midwife may do it ſafely, without Prejudice to the Woman, is the buſineſs of this Section.

Therefore as ſoon as the Child is born, before the Midwife either ties or cuts the Navel ſtring, leſt the Womb ſhould cloſe, let her, having taken the String, wind it once or twice about one or two of the Fingers of the left Hand, joined together, the better to hold it, with which ſhe may only take ſingle hold of it above the Left, near the Privities, drawing likewiſe with that very gently, reſting a while, with the Fore-finger of the ſame Hand extending and ſtretching along the String towards the Entry of the *Vagina*, always obſerving for the more Facility, to draw it from the Side to which the Burden leaſt inclines, for in ſo doing, the reſt will ſeparate the better. And extraordinary Care muſt be taken, that it be not drawn forth with two much Violence, leſt by breaking the String near the Burden, the Midwife be obliged to put up her whole Hand into the Womb to deliver the Woman, and ſhe had need to take Care in this Matter, that ſo the Womb itſelf, to which ſometimes this Burden is faſtened very ſtrongly, be not drawn away with it,

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which has ſometimes happened. It is therefore very neceſſary to aſſiſt Nature with proper Remedies, which are in general whatever has been forementioned, to cauſe a ſpeedy Delivery: for whatever has a magnetick Virtue to bring away the Birth, has the ſame to bring away the After-birth: Beſides which, the Midwife ought to conſider that the good Woman cannot but be much ſpent by the Fatigue ſhe has already undergone in bringing forth the Infant, and therefore ſhould be ſure to take Care to give her ſomething to comfort her. To which Purpoſe ſome good Jelly-broths, and a little Wine with a Toaſt in it, and other comforting Things will be neceſſary. Sneezing being very conducive to bring away the After-birth, let her alſo take a little white Hellebore in Powder to cauſe her to ſneeze. Tanſy and the Stone *Ætites*, applied as before directed, is very efficacious in this. The Smoak of Marygold Flowers, received up a Woman's Privites by a Funnel, will bring away the After-birth, tho' the Midwife has loſt her Hold. Or if you boil Mugwort in Water till it be very ſoft, and then take it out and apply it like a Poultice to the Navel of the Woman in Travail, it inſtantly brings away both the Birth and After-Birth; but as ſoon as they are come forth, it muſt be inſtantly taken away, leſt it ſhould bring away the Womb alſo.

S. 8, *How to cut the Child's Navel-ſtring.* After the Birth and After-birth are ſafely brought away, the Midwife ought to take Care to cut the Navel-ſtring; which tho' it be by ſome eſteemed a Thing of ſmall Matter, yet it requires none of the leaſt Skill of a Midwife to do with that Care and Prudence that it ought, and therefore to inſtruct the induſtrious Midwife a little therein: As ſoon as the Child is come into the World, let her conſider whether it be weak or ſtrong; and if it be weak, let her gently put back Part of the vital and natural Blood in the Body of the Child by the Navel, for that recruits a week Child. The vital and natural Spirits being communicated by the Mother to the Child by its Navel-ſtring. But if the Child be

be ſtrong there is no need of it. Only it will not be amiſs to let the Midwife know, that many Children that are born ſeeming dead, may be ſoon brought to Life again, if ſhe ſqueeze ſix or ſeven Drops of Blood out of that Part of the Navel ſtring which is cut off, and give it the child inwardly.

As to the cutting it ſhort or long, Authors can ſcarce agree about it, nor Midwives neither; ſome preſcribed it to be cut at four Fingers Breadth, which is at the beſt but an uncertain Rule, unleſs all Fingers were of one Size. 'Tis a received Opinion, that the Parts adapted to Generation, are either contracted or dilated, according to the cutting of the Navel-ſtring; which is the Reaſon that Midwives are generally ſo kind to their own Sex, that they leave a longer part of the Navel-ſtring of a Male than the Female, becauſe they would have the Male well provided for the encounters of *Venus*. And the Reaſon they give why they cut thoſe of a Female more ſhort is, becauſe they believe it makes them modeſt, and their Parts narrower, which makes them more acceptable to their Huſbands. But whether this be ſo or not, (which yet ſome of the greateſt Searchers into the *Secrets of Nature* affirm for a Truth) yet certain it is, that great Care ought to be uſed about cutting of the Navel-ſtring; and eſpecially, that after it is cut, it be not ſuffered to touch the Ground, for if it be, the Child will never be able to hold its Water, but be ſubject all its Life-time to a *Diabetes*, as Experience has often confirmed: But as to the Manner of cutting the Navel-ſtring, let the Midwife take a brown Thread, 3 or 4 Times double, of an Ell long, or thereabouts, tied with a ſingle Knot at each of the Ends to prevent their Entangling; and with this Thread ſo accommodated, (which the Midwife ought to have in Readineſs before the Woman's Labour, as alſo a good Pair of Sciſſars, that ſo no Time may be loſt) let her tie the String within an Inch of the Belly with a double Knot; and turning about the Ends of the Thread, let her tie two or more on the other Side of the String, reiterating it again if it be neceſſary; then let her cut off the Navel-ſtring

another Inch below the Ligature, towards the After-birth; ſo that there only remains but two Inches of the String, in the midſt of which will be the Knot we ſpoke of; which muſt be ſo ſtrait knit as not to ſuffer a Drop of Blood to ſqueeze out of the Veſſels, but yet Care muſt be taken not to knit it ſo ſtrait as to cut in two; and therefore the Thread muſt be pretty thick, and pretty ſtrait knit, it being better too ſtrait than too looſe: Some Children have miſerably loſt their Lives, before it hath been diſcovered, that the Navel-ſtring was not well tied. Therefore great Care muſt be taken that no Blood ſqueeze thro', for if there do, new Knots muſt be made with the reſt of the String. You need not fear to bind the Navel-ſtring very hard, becauſe it is void of Senſe; and that part of it which you leave on, falls off of its own Accord in a very few Days, ordinarily 6 or 7, and ſometimes in leſs Time: But it is very rare that it tarries longer than the 8th or 9th Day.

As ſoon as the Navel-ſtring is cut off, apply a little Cotton or Lint to the Place, to the End to keep it warm, leſt the Cold enter into the Body of the Child, which it will unavoidably do in caſe it be not bound hard enough; and if the Lint or Cotton you apply to it be dipped in Oil of Roſes, it will be the better: Then having put another ſmall Rag, 3 or 4 Times double upon the Belly of the Child, above the Navel, lay the String ſo wrapped upon it, that it may touch the naked Belly. Upon the Top of all, put another ſmall Bolſter: and then ſwathe it in a Linnen Swathe, four Fingers broad, to keep it ſteady, leſt by rolling too much, or being continually ſtirred from Side to Side it comes to fall of, before the Navel-ſtring which you left remaining is fallen off. 'Tis the uſual Cuſtom of Midwives to put a Piece of burnt Rag to it, but I would advice them to put a ſmall Quantity of Bole Armoinac becauſe of its drying Quality. But thus much may ſuffice as to cutting the Navel-ſtring and Delivery of a Woman in Labour, where the Labour is natural, and no ill Accident happens. But it ſometimes ſo falls out, that the Labour is not only hard and difficult, but unnatural alſo, in which the Midwife muſt

muſt take other Meaſures: and what is to be done in ſuch Caſes, ſhall be the Subject of the following *Chapter*.

CHAP. VII.

What unnatural Labour is, and whence it proceeds; and what the Midwife ought to do in ſuch Caſes.

IT is an old approved Axiom in the Schools, that he who diſtinguiſhes well, argues well: and this Rule holds good in our preſent ſubject of unnatural Labour. It will be neceſſary (for the Information of the Midwife) to acquaint the Reader, that there are *three* Sorts of bad Labour, all painful and difficult, but not all properly unnatural; which therefore I ſhall thus diſtinguiſh. S. 1 *What unnatural Labour is.*

The *firſt* may be properly ſtiled hard Labour, and it is that wherein the Mother and Child do ſuffer very much by extream pain.

The *ſecond* may well enough be ſtiled difficult Labour, which is thus differenced from the former, that beſides thoſe extream Pains, it is generally attended with ſome unhappy Accident, which by retarding the Birth, makes it very difficult. Now neither of theſe, tho' hard and difficult, can be called unnatural: For Women to bring forth Children in Pains and Sorrows is natural.

'Tis therefore the *third Sort* of Labour, which I call unnatural; and that is, when the Child eſſays to come into the World in a contrary Poſition to that which Nature ordain'd. To explain this, the Reader muſt know that there is but one right and natural Way of Poſture, in which Children come to the Birth; and that is, when the Head comes firſt, and the Body follows after in a ſtrait Line. If inſtead of this the Child comes with its Feet foremoſt, or with the Side acroſs, it is quite contrary to Nature, or, to ſpeak more plainly, unnatural.

Having thus ſhewed the ſeveral Sorts of hard Labour, and diſtinguiſhed thoſe that are hard and difficult from that which is unnatural, it remains I ſhew from whence ſuch Labours proceed.

S. 2. *Whence hard, difficult, and unnatural Labours proceed.*

The firſt Anſwer to the Queſtion that ſome put, why Women bring forth their Children with ſo much Pain, is, that it is the effect of the Curſe pronounced againſt Woman for her tranſgreſſing the Law of the Creator; for upon her ſinning, it was pronounced as a Curſe againſt her, That *in Sorrow ſhe ſhould bring forth her Children.*

But the natural and phyſical Reaſon hereof is, That the Senſe of Feeling being diſtributed to the whole Body by the Nerves; and the Mouth of the Womb being ſo ſtrait, that it muſt of neceſſity be dilated at the Time of her Delivery, the Dilating thereof ſtretcheth the Nerves, and from thence cometh the Pain: And therefore the Reaſon why ſome Women have more Pain in their Labour than others, proceeds from their having the Mouth of the Matrix more full of Nerves than others.

Hard and difficult Labour may proceed either from the Mother or Child, or from both: It may proceed from the Mother, by reaſon of a general Indiſpoſition of her Body; from the Indiſpoſition of ſome particular Part only, and that principally of the Womb, which may be affected with ſuch a Weakneſs, as renders the Mother unable to expel her Burden. It may be alſo becauſe ſhe is too young, or it may be too old, and ſo may have the Paſſages too ſtrait, and then, if it be her firſt Child, the Parts may be two dry and hard, and cannot eaſily be dilated. The Cholic does alſo cauſe Labour to be hard and difficult, becauſe it hinders the true Pains which ſhould accelerate it. By which means, or which Reaſon rather, all great and acute Pains render a Woman's Labour very difficult. As when the Woman is taken with a violent Fever, frequent Convulſions, or a great Flooding, or any other violent Diſtemper, eſpecially when the Membranes are thick, and the Orifice is too ſtrait, or the Neck of the Womb not ſufficieutly opened.

Hard Labour may alſo proceed from the Child, and this is, either when it happens to ſtick to a Mole, or is ſo weak it cannot break the Membrane; alſo when it is

too

too big, either all over, or its Head only; or if the Navel Veſſels ſhould be twiſted about its Neck, as when it proves monſtrous, or comes into the Birth in an unnatural Poſture. Sometimes it proceeds from the Ignorance of the Midwife, who may hinder Nature in her Work.

S. 3. *How the Midwife muſt proceed in order to the Delivery of a Woman in Caſe of hard Labour and great Extremity.*

In caſe the Midwife finds a Woman in difficult Labour, ſhe muſt endeavour to know the particular Obſtruction or Cauſe thereof, that ſo ſhe may apply a ſuitable Remedy. When hard Labour is cauſed by a Woman's being too young and too ſtrait, the Paſſages muſt be anointed with Oil, Hog's Lard, or freſh Butter, to relax and dilate them the eaſier. But if a Woman be in Years, and has hard Labour from her firſt Child, let her lower Parts be anointed to mollify the inward Orifice, which in ſuch Caſe (being more hard and callous) does not eaſily yield to the Diſtenſion of Labour; and indeed this is the true cauſe why ſuch Women are longer in Labour; and why their Children in their Birth are more ſubject to Bruiſes than others. Thoſe who are very lean, and have hard Labour from that Cauſe, let them moiſten their Parts with Oil and Ointments, to make them more ſmooth and ſlippery, that the Head of the Infant in the Womb may not be compreſſed and bruiſed by the Hardneſs of the Mother's Bones in its Paſſage. But if the Cauſe be Weakneſs, ſhe ought to be ſtrengthened, the better to enable her to ſupport her Pain. Since difficult Labour proceeds from divers Cauſes, the Midwife muſt make uſe of ſeveral Remedies to Women in hard difficult Labour, which muſt be adapted to the Cauſes from whence it proceeds.

I need not tell the judicious Midwife, that in Caſe of Extremity, when the Labour is not only hard, but difficult and dangerous, a far greater care muſt be had than at other Times. In ſuch Caſes the Situation of the Womb muſt be minded, and accordingly her Poſture of lying muſt be regulated; which will be beſt across the

Bed, being held by thoſe that are of a good Strength, to prevent her ſlipping down, or moving herſelf, during the Time of the Operation. Then let her Thighs be put aſunder as far as may be, and held ſo while her Legs are bent backwards towards her Hips, her head leaning upon a Bolſter, and the Reins of her Back ſupported in like manner, her Rump and Buttocks being lifted up: Obſerving to cover her Stomach, Belly, and Thighs, with warm Linen, as well for Decency's Sake, as to keep them from the Cold.

The Woman being in this Poſture, let the Midwife, or other Operator, put up her Hand, and try whether the Neck of the Womb be dilated, and then remove the contracted Blood that obſtructs the Paſſage of the Birth, and having gently made Way, let the Operator tenderly move the Infant, having the Head anointed with ſweet Butter, or an harmleſs Pomatum, and if the Waters are not come down, they may be let forth without any Difficulty. And if the Infant ſhould attempt to break forth not with the Head foremoſt, or acroſs, he ought gently to turn it, that he may find the Feet; which having done, let him draw forth one, and having faſtened it to a Ribbon, put it up again, and find out the other and then bring them as cloſe as may be; let the Woman breathe between whiles, aſſiſting Nature what ſhe can by ſtraining in bringing forward the Birth, that ſo he may the more eaſily draw it forth; and that the Operator may do it the better, and his Hold may be the ſurer, he muſt faſten or wrap a Linen Cloth about tha Child's Thighs, obſerving to bring it into the World with it's Feet downwards,

But in caſe there be a Flux of Blood, let the Operator be well ſatisfied whether the Child or the Secundine come firſt; for ſometimes when the Secundine has come firſt the Mouth of the Womb has been thereby ſtopped, and the Birth hindered, to the Hazard both of the Women and Child, and therefore in this caſe the Secondine muſt be removed by a ſwift Turn, and the Child ſought for, and drawn forth, as has been directed.

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If upon Enquiry it appears that the Secundine comes firſt, let the Woman be delivered with all convenient Speed, becauſe a great Flux of Blood will follow; for then the Veins are opened. And on this Account, two Things are to be minded: Firſt, whether the Secundine advances forward much or little: If the former, and the Head of the Child firſt appears, it muſt be directed to the Neck of the Womb, as in the Caſe of natural Births; but if there appears any Difficulty in the Delivery, the beſt Way is to ſearch for the Feet, and by them it may be put by with a gentle Hand, and the Child taken out firſt; but if the Secundine is advanced, ſo that it cannot be put back, and the Child follow it cloſe, then the Secundine is to be taken forth with much Care, and as ſwift as may be, and laid aſide without cutting the Entrail that is faſtened to them, for by that you may be guided to the Infant, which, whether it be alive or dead, muſt be drawn forth by the Feet as ſoon as poſſible: Tho' this is not to be done but in Caſe of great Neceſſity, for the order of Nature is for the Secundine to come laſt.

S. 4. *Of the Delivery of a dead Child.*

In delivering Women of a dead Child, before any Thing be attempted, the Operator ought firſt to be very certain that the Child is dead indeed; which may be known by the Falling of the Mother's Breaſts, the Coldneſs of her Belly, the Thickneſs of her Urine, which is attended with a ſtinking Sediment at Bottom; and no Motion to be perceived in the Child. Alſo, when ſhe turns herſelf in her Bed, the Child ſways that Way like a Lump of Lead, and her Breath ſtinks, tho' not uſed to do ſo. When by theſe, and the like Signs, the Operator is come to a ſettled Judgment that the Child is dead, let her apply herſelf to the ſaving of the Mother, by giving her thoſe Things that are the moſt powerful in the ſerving Nature in her Operations; and which ſhe has been before directed to. But if thro' Weakneſs the Womb be not able to co-operate with Nature, ſo that a manual Operation is abſolutely neceſſary, let the Opera-

rater carefully obſerve the follwing directions, *viz.* If the Child be found dead with its Head foremoſt, he muſt take Notice that the delivery will be the more difficult; becauſe in this Caſe it is not only impoſſible that the Child ſhould any way aſſiſt in its Delivery, but the Strength of the Mother does alſo very much fail her, and thereupon, the moſt ſure and ſafe way for him is to put up his left Hand, ſliding it, as hollow in the Palm as he can, into the Neck of the Womb, into the lower part thereof, towards the Feet, and then between the Infant and the Neck of the *Matrix*; and then having a Hook in the right Hand, couch it cloſe, and ſlip it above the left Hand, between the Head of the Child and the Flat of the Hand, fixing it into the Bone of the Temple, towards the Eye; or, for want of convenient coming at that, in the *occipital* Bone; obſerving ſtill to keep the left Hand, in its Place, with it gently moving and ſtirring the Head, and ſo with the right hand Hook draw the Child forward, encouraging the Woman to put forth her utmoſt Strength, and always drawing when the Woman's Pangs are upon her. The Head being thus drawn forth, the Operator muſt, with all Speed, ſlip his Hand under the Arm-holes of the Child, and take it quite forth, giving preſently to the Woman, a Toaſt of fine wheaten Bread in a Quarter of a Pint of Tent, to revive and cheriſh her Spirits. Thus much ſhall ſuffice to ſhew the induſtrious Midwife what is to be done for the Delivery of Women, in Caſe of Extremity. By what has been already ſhewed, ſhe will know what to do in any other Caſe that may fall out, remembering ſtill, that for a Child to come Head foremoſt, and the Body to follow in a ſtrait Line, is the right Poſture for the Child when it comes to the Birth: And if it preſents any other Way, it will be the Wiſdom of the Midwife, if poſſible, to bring it to this Poſture; but if that cannot be done without very great Danger, then put it into a Poſture that it may be brought forth by the Feet. And if the Midwife, perceiving in what Poſture the Child preſents, or that the Woman floods, or any other Accident happens by which ſhe finds it is not

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in her Power to deliver it, it will be her Wiſdom to ſend for a Man-Midwife betimes, rather than put Things to the umoſt Extremity.

CHAP. VIII.

How the Child-bed Woman ought to be ordered after Delivery.

S. 1. *Directions for Child-bed Women after Delivery.*

AFter the Birth and After-birth are brought away, if the Woman's Body be very weak, keep her not too hot; for Extremity of Heat weakens Nature, and diſſolves the Strength: But whether ſhe be weak or ſtrong, let no cold Air come near her at firſt; for Cold is an Enemy to the ſpermatic Parts; and if Cold gets into the Womb, it increaſes the After-pains, cauſes Swellings in the Womb, and hurts the Nerves. Therefore if a Woman has had very hard Labour, 'tis convenient after Delivery, to wrap her in a Skin of a Sheep, taken off while it is warm, and putting the fleſhy Side to her Reins and Belly; or if this cannot ſo well be had, the Skin of a Hare or Rabbit, taken off as ſoon as it is killed, may be applied to the ſame Parts; and by ſo doing, the Dilation made in the Birth will be cloſed up, and the melancholy Blood expelled from thoſe Parts; and theſe may be continued the Space of an Hour or two. After which let the Woman be ſwathed with a fine Linnen Cloth, about a Quarter of a Yard in Length, chafing her Belly before it be ſwathed with the Oil of St. *John*'s Wort; after that, raiſe up the *Matrix* with a Linnen Cloth, many Times folded; then with a little Pillow or Quilt, cover her Flanks; then place the Swathe ſomewhat above the Haunches, winding it indifferent ſtiff, applying at the ſame Time a warm Cloth to the Nipples, and not preſently applying Remedies to keep back the Milk, by Reaſon the Body at ſuch a Time is out of Frame, for there is neither Vein nor Artery which does not ſtrongly beat; and thoſe Remedies that drive back the Milk, being of a diſſolving Nature, it is improper to apply them to the Breaſt during ſuch a Diſorder of the Body, leſt evil Humours

ſhould be contracted in the Breaſt thereby: And therefore 12 Hours at leaſt ought to be allowed for the *Circulation* and *Settlement* of the Blood, and that was caſt upon the Lungs by the violent *Agitation* of the Body during the Time of her Labour, may again return to its proper Receptacles.

After ſhe has been delivered a while, you may make a Reſtrictive of the Yolks of 2 Eggs, a Quarter of a Pint of white Wine, Oil of St. John's Wort, Oil of Roſes Plantain and Roſe Water, of each an Ounce; mix them together, fold a Linnen Cloth, and dip therein, warm it before a gentle Fire, and apply it to the Breaſts, and the Pains of thoſe Parts will be gently eaſed.

But be ſure let her not ſleep ſoon after her Delivery, but let her take ſome Broth, Caudle, or any other liquid Matter that is nouriſhing about 4 Hours after Delivery, and then ſhe may be ſafely permitted to ſleep, if ſhe be ſo diſpoſed, as 'tis probable ſhe will be, being tired with the Fatigue of her Labour. But before this, as ſoon as ſhe is laid in her Bed, let her drink a Draught of burnt white Wine, in which you have melted a Dram of *Sperma Ceti*. Let her alſo avoid the Light for the firſt 3 Days: for her Labour weakens her Eye-ſight exceedingly, there being a ſympathy between them and the Womb, the Herb *Vervain* is a moſt ſingular Herb for her, and you may uſe it any Way: For you may boil it in her Meats and drink; it hath no offenſive Taſte, but has many pleaſant Virtues. If ſhe happens o be fevereſh, add the Leaves or Roots of *Plaintain* to it; and though ſhe be not feveriſh, yet it may be better, and add Strength to the other; but if her Courſes come not away as they ought, let the *Plaintain* alone, and inſtead thereof put *Mother of Thyme*. If the Womb be foul, which may be known by the Impunity of the Blood, and its ſtinking, and coming away in clotted Lumps; or if you ſuſpect any of the After-birth to be left behind, (which may ſometimes happen though the Midwife be never ſo careful and ſkilled) then make her a Drink of *Feverfew*, *Pennyroyal*, *Mother of Thyme*, boiled in white

white Wine, and ſweeten'd with Sugar, *Panada*, and new laid Eggs, are the beſt Meat for her at firſt; of which let her eat often, and but little at a Time. And let her uſe Cinnamon in all her Meats and Drinks, for it mightily ſtrengthens the Womb; Let her ſtir as little as may be for 6 or 7 Days after Delivery; and let her talk as little as may be, for that weakens her. If ſhe goes not well to Stool, give her a Clyſter made with the Decoction of Mallows, and a little brown Sugar. After ſhe hath lain in a Week or ſomething more, give her ſuch Things as cloſe the Womb; to which you may add a little Polypodium both Leaves and Roots bruiſed, which will purge gently: This is as much, in caſe of natural Birth, as neds at firſt be done.

Beſides what has been ſaid in the foregoing Sect. in Caſes of Extremity, or unnatural Labour, theſe Rules ought to be obſerved.

S. 2. *In Extremity of unnatural Labour.*

In the firſt Place, let the Woman be ſure to keep a temperate Diet; and take Care that ſhe does by no Means overcharge herſelf, after ſuch an exceſſive Evacuation, not being ruled by or giving Credit to unſkilful Nurſes, who are apt to admoniſh them to feed heartily, the better to repair the Loſs of Blood; for the Blood is not for the moſt Part pure, but ſuch as have been detained in the Veſſels or Membranes, and it is better voided for the Health of a Woman than kept, unleſs there happens an extraordinary Flux of Blood; For if her Nouriſhment be too much, it may make her liabe to a Fever, and increaſe the Milk to Superfluity, which may be of dangerous Conſequence. It is therefore requiſite for the firſt five Days eſpecially, that ſhe take moderately Panada, Broth, poach'd Eggs, Jelly of Chickens and of Calves Feet, and *French* Barley-broth, each Day ſomewhat increaſing the Quantity. And if ſhe intend to be Nurſe to her Child, ſhe may take a little more than ordinary to increaſe the Milk by Degrees; which muſt be of no Continuance, but drawn off either by the Child or otherwiſe. In that Caſe likewiſe let

her have Coriander or Fennel-ſeed boiled in her Barly-broth; and by that Means, for the Time before mentioned, let her abſtain from Meat. If no Fever trouble her, ſhe may drink now and then a ſmall Quantity of white Wine, or Claret, as alſo Syrup of Maiden Hair, or any other Syrup that is of an aſtringent Quality, taking it in a little Water well boiled. And after the Fear of a Fever, or Contraction of Humours to the Breaſt is over, ſhe may then be nouriſhed more plentifully with the Broths of Pullies, Capons, Pigeons, Patridges, Mutton, Veal, *&c.* which muſt not be till after 8 Days at leaſt from the Time of the Delivery; for by that Time the Womb will have purged itſelf, unleſs ſome intervening Accident ſhould hinder. It will then be expedient to give her cold Meats, ſo it be done ſparingly, the better to gather Strength; and let her, during the Time, reſt quietly, and free from any Diſturbance, not ſleeping in the Day time, if ſhe can avoid it. If there happens any Obſtruction in the Evacuation of her Excrements, the following Clyſter may be adminiſtred: *Take Pellitory of the Wall, and of both the Mallows, of each a Handful; Fennel and Anniſeed of each two Ounces; boil them in the Decoction of a Sheep's Head, and take of this three Quarters, diſſolving it in the common Honey and coarſe Sugar, and of new freſh Butter, two Ounces; ſtrain it well, and adminiſter its Clyſter-wiſe. But if this does not operate to your Mind, then you may take an Ounce of Cathoticon.*

These Things being carefully obſerved, there is no Queſtion but the Lying in Woman will do very well, tho' her Labour has been ever ſo extreme. If any Accident ſhould happen, not here ſo fully provided againſt, they may find thoſe Things more fully diſcuſſed in my *Experienced Midwife*, to which I refer the Reader.

CHAP. IX.

Of a Mole or falſe Conception; and of Monſters and monſtrous Births, with the Reaſon thereof.

Sect. 1. *Of a Mole, or falſe Conception.*

WE have hitherto been treating of the *Secrets of Nature* in the Generation of Man, and of the Iſſue

Iſſue in a *true Conception*: It will be now convenient before we conclude this Diſcourſe, to ſay ſomething of a *Mole* or *falſe Conception*; and of the Generation of Monſters, both of which I ſhall do very briefly.

As to a *Mole* or *falſe Conception*, it is called by the *Greeks* MYAH, from the Load or heavy Weight thereof; it being nothing elſe but a Maſs, or great Lump of Fleſh, burdening the Womb. And it is deſigned to be an inarticulate Piece of Fleſh without any Form; and therefore differs from Monſters, which are both *Formata* and *Articulata*. And then it is ſaid to be a *Conception*, but a falſe one which puts a Difference between a *true Conception* and a *Mole*; and the Difference holds good 3 Ways: *Firſt*, in the Genus, becauſe a *Mole* cannot be ſaid to be an Animal. *Secondly* it differs in Species, becauſe it hath no human Figure and bears not the Character of a Man. And, *Thirdly*, it differs in the *Individium*; for it hath no Affinity with the Parts of that in the whole Body, or any Particles of the ſame.

There is Variety of judgments among Authors about the producing Cauſe of this Effect, ſome affirming that it is produced by the Woman's Seed going into the Womb without the Man's: but becauſe we have before proved that Women have properly no Seed at all, but only an *Ovalium*, which is fœcundated by the active Principle of the Man's Seed, this Opinion needs no Confutation. Others ſay, it is engendered of the menſtruous Blood; but ſhould this be granted, it would follow that Maids, by having their Courſes, ſtopped, might be ſubject to the ſame, which never yet any were. The true Cauſe of this *carnous Conception*, which we call a *Mole*, proceeds both from the Man and the Woman, from corrupt and barren Seed in the Man, and from the menſtruous Blood in the Woman, both mixed together in the Cavity of the Womb; and Nature finding herſelf weak, (yet deſirous of maintaining the Perpetuity for her Species) labours to bring forth a *vicious Conception*, rather than none, and not being able to bring forth a living Creature generates a *Piece of Fleſh*.

Now

Now that this *imperfect Conception* may be known to be ſuch, it is deſcerned by theſe Signs. The monthly Courſes are ſuppreſſed, the Belly is puffed up, and alſo waxed hard, the Breath ſmells, and the Appetite is depraved. But you will ſay, theſe are Signs of a breeding Woman in a *true Conception*; and therefore theſe cannot diſtinguiſh a Mole. To this I anſwer. Though thus they agree, yet they are different in ſeveral Reſpects: For a Mole may be felt to move in the Womb before the 3d Month, which an Infant cannot; nor is this Motion of the Mole the Effects of a ſenſative Power therein, but only cauſed by the Faculty of the Womb, and of the Seminal Spirit diffuſed thro' the Subſtance of a Mole; for tho' it has no animal, yet it has a vegetative Life. And then the Belly is ſuddenly ſwell'd where there is a Mole; but in a *true Conception* the Belly is firſt contracted, and then riſeth gradually. Another Difference is, the Belly being preſſed with the Hand, the Mole gives Way, and the Hand being taken away it returns to the Place again; but a Child in the Womb, tho' preſſed with the Hand, moves not preſently, and being removed, returns not at all, or at leaſt very ſlowly. But (to name no more) another very material Difference is, That a Child continues not in the Womb above eleven Months at moſt; but a Mole ſometimes continues four or five Years, ſometimes more and ſometimes leſs, according to its being faſtened to the *Matrix*; for ſometimes it has ſo fallen out, that the Mole falls away in four or five Months: And if it remains until the 11th Month, the Legs are feeble, and the whole Body apears in a waſting Condition; or the Belly ſwells bigger and bigger, which is the Reaſon that ſome who are thus afflicted, think they are hydrophical, though it be no ſuch Thing; which a Woman may eaſily know, if ſhe will but conſider, that in a Dropſy the Legs will ſwell and grow big; but in caſe of a Mole they conſume and wither. This Diſtemper is an Enemy to *true Conception*, and of dangerous Conſequence; for a Woman that breeds a Mole is every Way more inconvenienced than a Wo-

a Woman that is with Child, and all the while ſhe keeps it, ſhe lives in Danger of her Life.

The Cure of this Diſtemper conſiſts chiefly in expelling it as ſoon as may be; for the longer it is kept the worſe it is: and this many Times cannot be effected without manual Operation; but that being the laſt Remedy, all other Means ought to be firſt uſed. Amongſt which, *Phlebotomy* ought not to be omitted; for ſeeing letting of Blood cauſeth *Abortion*, by reaſon it takes away that Nouriſhment that ſhould ſuſtain the Life of the Child, why may not this vicious *Conception* be by the ſame Means deprived of that vegetative Sap by which it lives? To which End open the Liver Vein, and then the *Saphana* in both Feet; faſten the Cupping-Glaſſes to the Loins and Sides of the Belly, which done, let the Urinary Part be firſt molified, and the expulſive Faculty be provoked to expel the Burden. And to looſen the Ligatures of the Mole, *Take Mallows with Roots, three Handfuls; Pellitory, Chamomile, Violet Leaves, Melilot, Roots of Fennel, Parſley, Mercury, of each two Handfuls; Fenugreek and Linſeed, of each one Pound: boil them in Water, and make a Bath thereof, and let her ſit therein up to her Navel.* After her going out of the Bath, let her Reins and Pivities be anointed with this Unguent: *Take Ammoniati, Ladani, Freſh Butter, of each an Ounce; and with Oil of Linſeed make an Ointment*, Or, inſtead of this, may be uſed *Unguentum Agrippæ* or *Dialthæ*. Alſo *Take Aq. Bryoniæ. Compoſit, Roots of Althæa and Mercury, of each a Handful: Linſeed and Barley Meal, of each ſix Ounces; boil all theſe with Water and Honey, and make a Plaſter.* And the Ligaments of the Mole being thus looſened, let the expulſive Faculty be ſtirred up to expel the Mole: for the effecting of which all thoſe Medicaments are very proper, which bring down the Courſes. Therefore take *Savine, Madder, Valeran, Horehound, Sage, Hyſſop, Betony, Pennyroyal, Calamine, Hypericon, and with Water make a Decoction, and give three Ounces of it, with an Ounce and a half of Syrup of Feverfew.* But if theſe Remedies prove not available, then muſt the Mole be drawn

drawn away by manual Operation, in the Manner following: Let the Operator (having placed the Woman in a proper Poſture, as has been directed in Caſes of unnatural Labour) ſlide his Hand into the Womb, and with it draw forth the Mole; but if it be grown ſo big that it cannot be drawn away whole (which is very rare, becauſe it is of a ſoft tender body, and much more pliable than a Child) let the Operator bring it away by parts, by uſing a Crotchet or Knife, if it cannot be done otherwiſe. And if the Operator finds it be joined and faſtened to the Womb, he muſt gently ſeparate it with his Fingers Ends, his Nails being pared, putting them by little and little between the Mole and the Womb, beginning on the Side where it does ſtick faſt, and ſo purſue it till it be quite looſened, taking great Care if it grows too faſt, not to rend or hurt the proper Subſtance of the Womb, proceeding as in the Caſe of an Afterburden, that ſtays behind in the Womb when the String is broken off: but a Mole has never any String faſtened to it, nor any Burden from whence it ſhould receive any Nouriſhment, but does of itſelf immediately draw it from the Veſſels of the Womb. And thus much ſhall ſuffice to be ſaid concerning a Mole; of which I have ſhewed the Cauſe, the Signs, and the Cure.

S. 2. *Of Monſters and monſtrous Births.* Monſters are properly depraved *Conceptions*; and are deemed by the Ancients to be Excurſions of Nature, and are always vicious, either by Figure, Situation, Magnitude, or Number.

They are vicious in Figure, when a Man bears the Character of a Beaſt; they are vicious in Magnitude, when the Parts are not equal; or that one Part is bigger than the other: And this is a Thing very common, by reaſon of ſome Excreſcence. They are vicious in Situation many Ways; as if the Ears were on the Face, or the Eyes on the Breaſts, or on the Legs, as were ſeen in a Monſter born at *Revenna* in *Italy*, in the Year 1570. And laſtly, they are vicious in Number, when a Man hath

hath 2 Heads, 4 Hands, and 2 Bodies joined, which was the Caſe of the Monſter born at *Zarzara*, in the Year 1550.

As to the Cauſe of their Generation, it is either Divine or Natural. The Divine Cauſe proceeds from the permiſſive Will of the great Author of our Being, ſuffering Parents to bring forth ſuch deformed Monſters, as a Puniſhment for their filthy and corrupt Affection, which is let looſe unto Wickedneſs, like brute Beaſts that have no Underſtanding: For which Reaſon the ancient *Romans* enacted, That thoſe who were deformed ſhould not be put into religious Houſes. And St. *Jerom*, in his Time, griev'd to ſee the Deform'd and Lame offer'd up to God in religious Houſes. And *Kecherman*, by way of Inference, excluded all that were miſhapen, becauſe outward Deformity of Body is often a Sign of the Pollution of the Heart, as a Curſe laid upon the Child for the Incontinency of the Parents. Yet there are many born depraved, which ought not to be aſcribed to the Infirmity of the Parents. Let us therefore ſearch out the natural Cauſe of their Generation, which according to the Ancients, who have dived into the *Secrets of Nature*, is either in the *Matter* or in the *Agent*, in the Seed or in the Womb. *The Matter* may be in Fault two ways, by Defect or by Exceſs. By Defect, when the Child hath but one Arm, or one Leg, *&c.* By Exceſs, when it hath three Hands, or two Heads. Some Monſters are alſo begotten by Women's beſtial and unnatural Coition, *&c.* The *Agent*, or Womb, may be in Fault three ways: *Firſt* in the forming Faculty, which may be too ſtrong or too weak; by which a depraved Figure is ſometimes produced. *Secondly*, The Inſtrument, or Place of *Conception*, the evil Conformation, or evil Diſpoſition whereof, will cauſe a monſtrous Birth. And *Thirdly*, The imaginative Powers at the Time of *Conception*, which is of ſuch Force, that it ſtamps a *Character* of the Thing imagined upon the Child: So that the Children of an Adultereſs, by the Mother's imaginated Power, may have the neareſt Reſemblance to her own Huſband, though

though begotten by another Man. And thro' this Power of imaginative Faculty it was that a Woman at the Time of *Conception*, beholding the Picture of a Blackamoor, conceived and brought forth a Child reſembling an *Ethiopian*. And that this power of the Imagination was well enough known to the Antients, is evident by the Example of *Jacob*, the Father of the 12 Tribes of *Iſrael*, who having agreed with his Father-in-Law to have all the ſpotted Sheep for the keeping of his Flock to increaſe his Wages, took Hazel Rods, peeling 'em with white Streaks in 'em and laid 'em before the Sheep when they came to drink, and they coupling there together, whilſt they beheld the Rods, conceived and brought forth ſpotted Young. Nor does the Imagination work in the Child at the Time of *Conception* only, but afterwards alſo; as was ſeen in the Example of a worthy Gentlewoman, who being big with child, and paſſing by a Butcher killing of Meat, a Drop of Blood ſpirted on her Face: whereupon ſhe preſently ſaid, that the Child would have ſome Blemiſh on its Face, which proved true, for at the Birth it was found marked with a red ſpot.

But, beſides the Way already mentioned, Monſters are ſometimes produced by other Means; *to wit*, by the undue *Coition* of a Man and his Wife, when her monthly Flowings are upon her; which being a Thing againſt Nature, no Wonder that it ſhould produce an unnatural Iſſue. If therefore a Man's Deſire be never ſo great for *Coition* (as ſometimes it is after long Abſence) yet if a Woman knows that the Cuſtom of Women is upon her, ſhe ought not to admit of any Embraces, which at that Time are both unclean and unnatural. The Iſſue of thoſe unclean Embraces proving often monſtrous, as a juſt Puniſhment for ſuch a turpidinous Action. Or if they ſhould not always produce monſtrous Births, yet are the Children thus begotten, for the moſt Part, dull, heavy, and ſluggiſh, and defective in the Underſtanding, wanting the Vivacity and Livelineſs which thoſe Children, who, are begotten when Women are free from their Courſes, are endued withal.

There

There has been ſomething to do among Authors, to know whether thoſe who are born Monſters have reaſonable Souls, ſome affirming, and others denying it; the Reſult of both Sides at laſt coming to this, That thoſe who according to the Order of Nature are deſcended from our firſt Parents by the Coition of a Man and Woman, tho' their outward Shape be deformed and monſtrous, have notwithſtanding reaſonable Souls; but thoſe Monſters that are not begotten by Man, but are the Product of a Woman's unatural Luſt, and copulating with other Creatures, ſhall periſh as the brute Beaſts by whom they were begotton, not having a reaſonable Soul. The ſame being alſo true of imperfect and abortive Births.

There are ſome of Opinion, that Monſters may be engender'd by ſome infernal Spirits; but notwithſtanding *Ægidius Facius* pretended to believe it with Reſpect to a deformed Monſter, born at *Cracovia*; and *Hieronimus Cardamus* writeth of a Maid that was got with Child by the Devil, being of a Wicked Spirit, and not capable of having human Seed, how is it poſſible he ſhould beget a human Creature? If they ſay, That the Devil may aſſume to himſelf a dead Body, and enliven the Faculties of it, and thereby make it able to generate; I anſwer, that tho' we ſuppoſe this could be done, which I believe not, yet that Body muſt bear the image of the Devil; and it borders upon Blaſphemy, to think the All-wiſe and good Being would ſo far give way to the worſt of Spirits, as to ſuffer him to raiſe up his diabolical Offspring: For in the School of Nature we are taught the contrary, *viz. That like begets like*; whence it follows that a Man cannot be born of a Devil. Yet it cannot be denied, but that Devils tranſforming themſelves into human Shapes, may abuſe both Men and Women, and with wicked People uſe Copulation. But that any ſuch unnatural Conjunction can bring forth a human Creature, is contrary to both Nature and Religion.

Of monſtrous Births ſome Inſtances I'll ſhew,
Which, tho' they frightful ſeem unto our View,

Yet

Yet they by their miſhapen Forms may preach,
And unto all may this ſound Doctrine teach,
That thoſe who all their Members do enjoy:
And no affrightened monſtrous Forms annoy,
May to their great Creator's Land declare,
He, not themſelves, has made them what they are:
And therefore unto him belongs the Praiſe,
Whoſe Works are wonderful, and all his Ways
Will juſt and righteous in the End appear,
Whate'er ſhort ſighted Mortals cenſure here.

The firſt I ſhall preſent is a moſt ſtrange, hideous and frightful Monſter indeed, repreſenting an hairy Child. It was all over covered with Hair like a Beaſt. That

which rendered it yet more frightful was, that its Navel was in the Place where his Noſe ſhould ſtand, and his Eyes placed where his Mouth ſhould have been, and its Mouth was in the Chin. It was of the Male Kind; and

and was born in *France*, in the Year 1597, at a Town called *Arles* in *Provence*, and lived but a few Days, affrightening all who beheld it. It was looked upon as a Forerunner of thoſe Deſolations which ſoon after happened in that Kingdom, wherein Men towards each other were more like Beaſts than human Creatures.

Where Children they are born with hairy Coats,
Heaven's Wrath unto this Kingdom it denotes.

Near *Elfeiling* in *Germany*, in 1729, a Boy was born with one Head and one Body, but having 4 Ears, 4 Arms, 4 Thighs, 4 Legs, and 4 Feet. This Birth the

Learned, who beheld it, judged to proceed from the Redundance of the Seed: But there not being enough for Twins, Nature form'd what ſhe could, and ſo made the moſt of it. This Child lived ſome Years, and tho' he had 4 Feet, he knew not how to go; by which we may ſee the Wiſdom of Nature, or rather the God of Nature, in the Formation of the Body of Man.

Heav'n

Heav'n in our firſt Formation did provide
Two Arms and Legs, but what we have beſide
Renders us monſtrous and miſhapen too,
Nor have we any Work for them to do.
Two Arms, two Legs are all that we can uſe,
And to have more there's no wiſe Man will chuſe.

In the Time of *Henry* III. there was a Woman delivered of a Child, having 2 Heads and 4 Arms, and the reſt, was a Twin under the Navel; and then beneath all

the reſt was ſingle, as appears in the Figure; the Heads were ſo placed that they looked contrary Ways. and each had two diſtinct Arms and Hands; they would both laugh, both ſpeak, and both cry; and eat and be hungry together. Sometimes the one would ſpeak, and the other would keep Silence, and ſometimes both ſpeak together. It was of the Female Sex, and tho' it had two Mouths, and did eat with Both, yet there was but one Fundament

to

to diſburden Nature. It lived ſeveral Years, but one outlived the other 3 Years, carrying the dead one, (for there was no parting of 'em) till the other fainted with the Burden, and more with the Stink of the dead Carcaſe.

In *Flanders* between *Antwerp* and *Mechlin*, in a Village called *Uthaton*, a Child was born which had 2 Heads and 4 Arms, ſeeming like 2 Girls joined together,

having 2 of their Arms lifted up between and above their Heads: the Thighs being placed as it were croſs one another according to the Figure. How long they lived, I had no Account of.

Nature to us ſometimes does Monſters ſhow:
That we by them may our own Mercies know;
And thereby Sin's Deformity may ſee,
Than which there's nothing can more monſtrous be.

The End of the Second Part.

ARISTOTLE's Maſter Piece.

PART III.

Diſplaying the Secrets of Nature relating to Phyſiognomy, *either in Man or Woman, not only by Inſpection into their Faces and Hands, but by Obſervations of all other Parts of the Body.*

WHEN firſt I began this *Treatiſe*, I intended to have gone no farther with *Ariſtotle's Maſter Piece* than what related to the *Generation of Men*; but ſince recollecting how uſeful, and withal how ſcarce this *Treatiſe of Phyſiognomy and Palmiſtry* was, I thought it would be worth my while to communicate it to the Publick, for the Benefit and Advantage of thoſe who are curious Enquirers into the *Secrets of Nature*; and this I have the rather done, as that which will afford both much Pleaſure and more Profit; and therefore it cannot fail to pleaſe; for according to the *Poet*,

He only 'tis who hits the White,
Who mixes Pleaſure with Delight.

CHAP. I.

Sect. 1. *Of Phyſiognomy, ſhewing what it is, and from whence derived.*

PHyſiognomy is an ingenious Science, or Knowledge of Nature, by which the Inclination and Diſpoſitions of every Creature are underſtood: And becauſe ſome-

ſome of the Members are *uncompounded*, and entire of themſelves, as the *Tongue*, the *Heart*, &c. And ſome are of a mix'd Nature, as the *Eyes*, the *Noſe*, and others. We therefore ſay that there are many *Signs* which agree and live together, which inform a wiſe Man how to make his Judgment before he be too rath to deliver it to the World.

Nor is it to be eſteemed a fooliſh or idle Art, ſeeing it is derived from the ſuperior Bodies; for there is no Part of the Face of a Man, but what is under the peculiar *Influence* or *Goverment*, not only of the *Seven Planets*, but alſo of the *Twelve Signs* of the *Zodiack*; and the Diſpoſition, Vices, Virtues, and Fatality either of a Man or a Woman are plainly foretold, if the Perſon pretending to the Knowledge thereof be an Artiſt: Which that my Reader may hereby attain to, I ſhall ſet theſe Things in a clearer Light.

Sect. 2. *Of the Government of the Face by the Signs and Planets: ſhewing under which of them each Part of it is governed.*

That this Government of the Face, and the ſeveral Parts of it by the *Signs* and *Planets*, may be the more obvious to the Reader, I have here inſerted the following Figure. By this the Reader may ſee, at the firſt Glance, that the Forehead is governed by ♂ *Mars*; the right Eye is under the Dominion of *Sol*; the left Eye is ruled by the *Moon* ☽, or *Luna*; the right Ear is the Care of Jupiter; the left of *Saturn*; the Rule of the Noſe is claimed by *Venus*, which, by the Way, is one Reaſon that in all unlawful *veneral* Encounters, the Noſe is too ſubject to bear the Scars which are gotten in thoſe Wars, and the nimble *Mercury*, the Significator of Eloquence, claims the Dominion of the Mouth, and that very juſtly.

Thus have the ſeven Planets divided the Face among them, but not with ſo abſolute a Sway, but that the 12 Signs of the Zodiack do alſo come in for a Part: And therefore the Sign ♋ *Cancer* preſides in the uppermoſt Part of the Forehead, and ♌ *Leo* attends upon the right Eyebrow, as ♐ *Saggittary* does upon the right Eye, and ♎ *Libra* upon the right Ear: Upon the left Eye and Eyebrow you will find ♒ *Aquarious* and ♊ *Gemini*, and ♈ *Aries* taking Care of the left Ear, *Taurus* rules in the middle of the Forehead, and ♑ *Capricorn* the Chin: *Scorpio* takes upon him the Protection of the Noſe, *Virgo* claims the Precedence of the right Cheek, aud *Piſces* of the left. And thus the Face of Man is canton'd out amongſt the *Signs* and *Planets*; which being carefully attended to, will ſufficiently inform the Artiſts how to paſs a Judgment. For, according to the *Sign* or *Planet* ruling, ſo alſo is the Judgment to be of the Part ruled; which all thoſe that have Underſtanding know eaſily how to apply.

In

In the Judgment that is to be made from Phyſiognomy, there is a great difference betwixt a Man and a Woman, the Reaſon is, becauſe in Reſpect of the whole Compoſition, Men do more fully comprehend it than Women do, as may evidently appear by the Manner and Method we ſhall give in the following Section. Wherefore the Judgments, which we ſhall paſs in every *Chapter*, do properly concern a Man, as comprehending the whole Species, and but improperly the Woman, as being but a Part thereof, and derived from the Man; and therefore whoever is called to give Judgment on ſuch and ſuch a Face, ought to be wary about all the Lines and Marks that belong to it; Reſpect being alſo had to the Sex, For when we behold a Man whoſe Face is like unto a Woman's, and we paſs a Judgment upon it, having diligently obſerved it; and not on the Face only, but on other Parts of the Body, as his Hands, *&c.* In like Manner we alſo behold the Face of a Woman, who in Reſpect of her Fleſh and Blood is like unto a Man, and in the Diſpoſure alſo of the greater Parts of her Body. But does Phyſiognomy give the ſame Judgment on her, as it does of a Man that is like unto her? By no means, but far otherwiſe, in Regard that the Conception of the Woman is much different from that of a Man, even in thoſe Reſpects which are ſaid to be common. Now in thoſe common Reſpects, two Parts are attributed to a Man, and a third Part to a Woman.

S. 3. *Of the difference to be made in the Judgment of Phyſiognomy between Man and Woman.*

Wherefore it being our Intentions to give you an exact Account, according to the Rule of Phyſiognomy, of all and every Part of the Members of the Body, we will begin with the Head, as it hath Relation only to a Man and Woman, and not any other Creature, that the Work may be more obvious to every Reader.

CHAP. II.

Of the Judgment of Phyſiognomy, drawn from all Parts of the Head and Face.

HAIR that hangs down without curling, if it be of a fair Complexion, thin, and ſoft withal, ſignifies a man to be naturally faint-hearted, and of a weak Body, but of a quiet and harmleſs Diſpoſition. Hair that is big and thick and ſhort withal, denotes a Man to be of a ſtrong Conſtitution, ſecure, bold, deceitful, and, for the moſt Part, unquiet and vain, luſting after Beauty, and more fooliſh than wiſe, though fortune may favour him. He whoſe Hair is partly curled and partly hanging down, is commonly a wiſe Man or a very Fool, or elſe as very a Knave as he is a Fool. He whoſe Hair groweth thick on his Temples and his Brow, one may at the firſt Sight certainly conclude that ſuch a Man is by Nature ſimple, vain, luxurious, luſtful, credulous, clowniſh in his Speech and Converſation, and dull in his Apprehenſion. He whoſe Hair not only curls very much, but buſheth out, and ſtands on End, if the Hair be white, or yellowiſh Colour, he is by Nature proud and bold, dull of Apprehenſion, ſoon angry, a Lover of Venery, and given to Lying, malicious, and ready to do any Miſchief. He whoſe Hair riſes in the Corners of his Temples, and is groſs and rough withal, is a Man highly conceited of himſelf, inclined to Malice, but cunningly conceals it, is very courtly, and a Lover of new Faſhions. He who hath much Hair, that is to ſay, whoſe Hair is very thick all over his Head, is naturally vain, and very luxurious, of a good Digeſtion, eaſy of Belief, and ſlow of Performance, of a weak Memory, and for the moſt Part unfortune. He whoſe Hair is of a reddiſh Complexion, is for the moſt Part, if not always, proud, deceitful, detracting, venerous, and full of Envy. He whoſe Hair is extraordinary fair, is for the moſt Part a man fit for all praiſe worthy Enterprizes,

S. 1. *Of the Hair of the Head either in Man or Woman.*

a Lover

a Lover of Honours, and much more inclined to do Good than Evil; laborious and careful to perform whatſoever is committed to his Care, ſecret in carrying on of any Buſineſs, and fortunate. Hair of yelloviſh Colour ſhews a Man to be good condition'd, and willing to do any Thing, fearful, ſhamefaced, and weak of Body, but ſtrong in the Abilities of the Mind, and more apt to remember than revenge an injury. He whoſe Hair is of a browniſh Colour, and curleth not too much nor too little is a well diſpoſed Man, inclined to that which is good, a Lover of Peace, Cleanlineſs, and good Manners He whoſe Hair turns gray or hoary, in the Time of his Youth, is generally given to Women, vain, falſe, unſtable, and talkative. *Note*, that whatſoever Signification the Hair has in Men, it has the ſame in Women alſo.

Thus does wiſe Nature make our very Hair
Shew all the Paſſions that within us are;
If to the Bottle we are moſt inclin'd,
Or if we fancy moſt the Female Kind:
If unto Virtue's Paths our Minds we bend,
Or if to vicious Ways our Footſteps tend,
A ſkilful Artiſt can unfold the ſame,
And from our Hair a certain Judgment frame;
But ſince our Perriwigs are come in Faſhion,
No Room is left for ſuch an Obſervation.

Sect. 2. *Of Judgment by Phyſiognomy drawn from the Forehead.*

The Forehead that riſeth in a Round, ſignifies a Man liberally merry, of a good Underſtanding, and generally inclined to Virtue. He whoſe Forehead is fleſhy, and the Bone of the Brow jutting out, and without Wrinkles, is a Man much inclined to Suits of Law, contentious, vain, deceitful, and addicted to follow ill Courſes. He whoſe Forehead is very low and little, is of good Underſtanding, maganimous, but extremely bold and confident, and a great Pretender to Love and Honour. He whoſe Forehead ſeems ſharp, and pointing up in the Corners of his Temple, ſo that the

the Bone ſeems to jut forth a little, is a Man naturally weak and fickle, and weak in his Intellectuals. He whoſe Brow upon the Temple is full of Fleſh, is a Man of a great Spirit, proud, wrathful, and of a groſs Underſtanding. He whoſe Brow is full of Wrinkles, and hath as it were a Seam coming down the Middle of the Forehead, ſo that a Man may Think he hath two Foreheads, is one that is of a great Spirit, a great Wit, void of Deceit, and yet of a hard Fortune. He who has a full large Forehead, and a little round withal, deſtitute of Hair, or at leaſt that has little on it, is bold, malicious, high ſpirited, full of Choler, and apt to tranſgreſs beyond all Bounds, and yet of a good Wit, and very apprehenſive. He whoſe Forehead is long and high, and jutting forth, and whoſe Face is figured almoſt ſharp and pecked towards the Chin, is one reaſonably honeſt, but weak and ſimple, and of hard Fortune.

Who views Men well, may on their Vices hit,
For ſome Men's Crimes are in their Foreheads writ;
But the reſolved Man outbraves his Fate,
And will be good, altho' unfortunate.

S. 3. *Of what Judgment may be given by Phyſiognomy from the Eye-brows of Man or Woman.* Thoſe Eye brows that are much arched, whether in Man or Woman, and which by a frequent Motion elevate themſelves, ſhew the Perſon to be proud, high-ſpirited, vain-glorious, bold and threatening; a Lover of Beauty, and indifferently inclined to either Good or Evil. He whoſe Eye-lid bends downward when he ſpeeks to another Man, or when he looks upon him, and who has a Kind of a Skulking Look, is by Nature a penurious Wretch, cloſe in all his Actions, of a very few Words, but full of Malice in his Heart. He whoſe Eye-brows are thick, and have but little Hair upon them, is but weak in his Intellectuals, and two credulous, very ſincere, ſociable, and deſirous of good Company. He whoſe Eye-brows are folded; and the Hair thick, and bending downwards, is one that's clowniſh and unlearned, heavy, ſuſpicious, miſerable, envious, and one that will cheat

cheat and cozen you if he can, and is only to be kept honeſt by good looking to. He whoſe Eye-brow hath but ſhort Hair, and of a whitiſh Colour, is fearful, and very eaſy of Belief, and apt to undertake any thing. Thoſe on the other Side, whoſe Eye-brows are black, and the Hair of them but thin, will do nothing without great Conſideration, and are bold and confident of the Performance of what they undertake; neither are they apt to believe any Thing without Reaſon for ſo doing..

Thus by the Eye brows Women's Minds we know.
Whither they're white or black, or quick or ſlow:
And whether they'll be cured, or be kind,
By looking in their Eye brows we may find.

If the Space between the Eye-brows be of more than ordinary Diſtance, it ſhews the Perſon to be heard-hearted, envious, cloſe and cunning, apprehenſive, greedy of Novelties, of a vain Fortune, addicted to Cruelty more than Love. But thoſe Men, whoſe Eye-brows are at leſſer Diſtance from each other, are for the moſt Part of a dull Underſtanding; yet ſubtil enough in their Dealings, and of an uncommon Boldneſs, which is often attended with a great Felicity; but that which is moſt commendable in them is, That they are moſt ſure and conſtant in their Friendſhips.

S. 4. *How to judge from the Space between the Eye-brows.*

Great and full Eyes either in Men or Women, ſhew the Perſon to be for the moſt Part ſlothful, bold, envious, a bad Concealer of Secrets, miſerable, vain, given to Lying, and yet of a bad Memory, ſlow in Invention, weak in his Intellectuals, and yet very much conceited of that little Knack of Wiſdom he thinks himſelf Maſter of. He whoſe Eyes are hollow in his Head, and therefore diſcerns excellently well at a great Diſtance, is one that is ſuſpicious, malicious, furious, perverſe in his Converſation, of an extraordinary Memory, bold, cruel, and falſe, both in Words and Deeds, threatening, vicious, luxurious, proud, envious and treacherous;

Sect. 5. *Judgment to be made from the Eyes of either Man or Woman.*

treacherous: But he whoſe Eyes are as it were ſtarting out of his Head, is a ſimple, fooliſh Perſon, ſhameleſs, very ſervile, and eaſily to be perſuaded either to Vice or Virtue. He who looks ſtudiouſly and acutely with his Eyes and Eye-lids downwards, it denotes thereby to be of a malicious Nature, very treacherous, falſe, unfaithful, envious, miſerable, impious towards God, and diſhoneſt towards Men. He whoſe Eyes are ſmall, and conveniently round, is baſhful and weak, very credulous, liberal to others, and even in his Converſation. He whoſe Eyes look aſquint, is thereby denoted to be a deceitful Perſon, unjuſt, envious, furious, a great Liar, and, as the Effect of all this, miſerable. He who hath a wandering Eye, and which is rolling up and down, is, for the moſt Part, a vain, ſimple, deceitful Man, luſtful, treachereous, or high minded, an Admirer of the Fair Sex, and one eaſy to be perſuaded to Virtue or Vice. He or ſhe whoſe Eyes are twinkling, and which move forward or backward, ſhew the Perſon to be luxurious, unfaithful and treacherous, preſumptuous, and heard to believe any Thing that is ſpoken. If a Perſon has any Greenneſs mingled in the White of his Eyes, ſuch is commonly ſilly, and often very falſe, vain and deceitful, unkind to his Friends, a great Concealer of his own Secrets, and very cholerick. Thoſe whoſe Eyes are every Way rolling up and down, or they who ſeldom move their Eyes, and when they do, do as it were draw their Eyes inwardly, and accurately faſten them upon ſome Object, ſuch are by their Inclinations very malicious, vain-glorious, ſlothful, unfaithful, envious, falſe and contentious. They whoſe Eyes are addicted to be Blood-ſhot, are naturally cholerick, proud, diſdainful, cruel, without Shame, perfidious, and much inclined to Superſtition. They who have Eyes like thoſe of Oxen, are Perſons of good Nutriment, but of a weak Memory, are dull of Underſtanding, and ſilly in their Converſations. But they whoſe Eyes are neither too little nor too big, and incline to a Black, do ſignify a Man mild, peaceable, honeſt, witty, and of a good Underſtanding,

derſtanding; and one that, when Need requires, will be ſerviceable to his Friend.

Thus from the Eyes we ſev'ral Things may ſee,
By Nature's Art of Phyſiognomy.
That no Man ſcarce can make a Look aſtray.
But we thereby ſome ſecret Symptoms may
Diſcern of their Intention, and foreſee
Unto which Paths their Steps directed be;
And this may teach us Goodneſs more to prize.
For where one's good, there's twenty otherwiſe.

S. 6. *Of Judgment drawn from the Noſe.*

A long and thin Noſe denotes a Man bold, curious, angry, vain, eaſy to be perſuaded either to good or Evil, weak and credulous. A long Noſe, and extended the Tip of it bending downwards, ſhews the Perſon to be wiſe, diſcrete, ſecret, and officious, honeſt and faithful, and one who will not be over-reached in Bargaining. A Bottle Noſe is what denotes a Man to be impetuous in the obtaining his Deſires, alſo vain, falſe, luxurious, weak, and an uncertain Man, apt to believe, and eaſy to be perſuaded. A Noſe broad in the Middle, and leſs towards the End, denotes a vain and talkative perſon, a Liar, and one of hard Fortune. He who hath a long and great Noſe is an Admirer of the Fair Sex, and well accompliſhed for the Wars of *Venus*, but ignorant of the Knowledge of any thing that's good; extremely addicted to Vice: aſſiduous in the obtaining what he deſires, and very ſecret in the Proſecution of it; and tho' very ignorant, would fain be thought very knowing. A Noſe very ſharp on the Tip of it, and neither too long nor too ſhort, too thick nor too thin, denotes the Perſon, if a Man, to be of a fretful Diſpoſition, always pining and peeviſh; and if a Woman, a Scold, contentious, wedded to her own Humours; of a moroſe and dogged Carriage, and if married, a Plague to her Huſband. A Noſe very round at the End of it, and having but little Noſtrils, ſhews the Perſon to be munificent and liberal, true to his Truſt, but withal very proud, credulous and vain.

A Noſe

A Noſe very long and thin at the End of it, and ſomething round withal, ſignifies one bold in his Diſcourſe, honeſt in his Dealings, patient in receiving, and ſlow in offering Injuries, but yet privately malicious. He whoſe Noſe is naturally more red than any other Part of his Face, is thereby denoted to be covetous, impious, luxurious, and an Enemy to Goodneſs. A Noſe that turns up again, and is long and full on the Tip of it, ſhews the Perſon that has it to be bold, proud, covetuous, envious, luxurious, a Liar and Deceiver, vainglorious, unfortunate and contentious. He whoſe Noſe riſeth high in the Middle, is prudent and politick, and of great Courage, honourable in his Actions, and true to his Word. A Noſe big at the End, ſhews a Perſon to be of a peaceful Diſpoſition, induſtrious and faithful, and of a good Underſtanding. A very wide Noſe, with wide Noſtrils, denotes a Man dull of Apprehenſion, and inclined more to Simplicity than Wiſdom, and withal contentious, vainglorious, and a Liar.

Thus from the Noſe our Phyſiognomiſt
Can ſmell Men's Inclinations if he liſt:
And from its Colour and its various Make,
Of Vice and Virtue can a Survey make.

S. 7. *Judgment to be made from the Noſtrils.* When the Noſtrils are cloſe and thin, they denote a Man to have but little Teſticles, and to be very deſirous of the Enjoyment of Women, but modeſt in his converſation. But he whoſe Noſtrils are great and wide, is uſually well hung and luſtful; but withal of an envious, bold, and threacherous Diſpoſition; and tho' dull of Underſtanding, yet confident enough.

Thus thoſe who chiefly mind the brutal Part,
May learn to chuſe a Huſband by this Art.

S. 8. *Of Judgments to be made from the Mouth.* A great and wide Mouth ſhews a Man to be bold, warlike, ſhameleſs, and ſtout, a great Liar, and as great a Talker and Carrier of News, and alſo a great Eater, but

but as to his Intellectuals, he is very dull, being for the moſt Part very ſimple. A little Mouth ſhews the Perſon to be of a quick and pacifick Temper, ſomewhat fearful, but faithful, ſecret, modeſt, bountiful, and but a little Eater; he whoſe Mouth ſmells of a bad Breath, is one of a corrupted Liver or Lungs, is oft Times vain, wanton, deceitful, of indifferent Intellects, envious, covetous, and a Promiſe Breaker. He that has a ſweet Breath is the contrary.

Thus from the Mouth itſelf we likewiſe ſee
What Signs of Good and Bad may gathered be:
For let the Wind blow Eaſt, Weſt, North, or South,
Both Good and Bad proceed out of the Mouth.

Sect. 9. *Judgments drawn from the Lips of a Man or Woman.*

The Lips when they are very big and blabbering, ſhew a Perſon to be credulous, fooliſh, dull and ſtupid, and apt to be enticed to any Thing. Lips of a different Size, denote a Perſon to be diſcrete, ſecret in all Things, judicious, and of a good Wit, but ſomewhat haſty. To have lips well coloured, and more thin than thick, ſhews a Perſon to be good condition'd, and well humour'd in all Things, and more eaſily perſuaded to Good than Evil. To have one Lip bigger than another, ſhews Variety of Fortunes, and denotes the Party to be of a dull ſluggiſh Temper, and but of a very indifferent Underſtanding, as being much addicted to Folly.

The Lips they ſo much doat on for a Kiſs.
Oft tell fond Lovers when they do amiſs.

Sect. 10. *Judgments drawn from the Teeth.*

When the Teeth are ſmall, and but weak in performing the Office, and eſpecially if they are ſhort and few, though they ſhew the Party to be of a weak conſtitution, yet they denote him to be of an extraordinary Underſtanding, and not only ſo, but alſo of a meek Diſpoſition, honeſt, faithful and ſecret in whatſoever he is intruſted with. To have ſome Teeth

longer and ſhorter than others, denotes a Perſon to be of a good Apprehenſion, but bold, diſdainful, envious, and proud. To have the Teeth very long and growing ſharp towards the End, if they are long in chewing, and thin withal, denotes the Perſon to be envious, gluttonous, bold, ſhameleſs, unfaithful and ſuſpicious. When the Teeth look very brown or yellowiſh, whether they be long or ſhort, it ſhews the Perſon to be of a ſuſpicious Temper, envious, deceitful, and tubulent. To have Teeth ſtrong, and cloſe together, ſhews the Party to be of a long Life, a Deſirer of Novelties, and Things that are fair and beautiful, but of a high Spirit, and one that will have his Humour in all Things; he loves to hear News, and afterwards to repeat it; and is apt to entertain any Thing into his Behalf. To have Teeth thin and weak, ſhews a weak feeble Man, and one of a ſhort Life, and of a weak Apprehenſion; but chaſte, ſhamefaced, tractable, and honeſt.

Thus from the Teeth the Learned can pretend,
Whether Man's Steps to Vice or Virtue bend.

Sect. 11. *Judgments drawn from the Tongue.* A Tongue too ſwift in Speech, ſhews a Man to be downright fooliſh, or at beſt but a very vain Wit. A ſtammering Tongue, or one that ſtumbles in the Mouth, ſignifies a man of a weak Underſtanding, and of a wavering Mind, quickly in a Rage, and ſoon pacified. A very thick and rough Tongue denotes a Man to be apprehenſive, ſubtil, and full of Compliments, yet vain and deceitful, treacherous and prone to Impiety. A thin Tongue ſhews a Man of Wiſdom and ſound Judgment, very ingenious, and of an affable Diſpoſition, yet ſometimes timorous, and too credulous.

No Wonder 'tis that from Men's Speech we ſee,
Whether they wiſe or whether fooliſh be,
But from a ſilent Tongue our Authors tell
The ſecret Paſſions that within Men dwell.

S. 12. *Judgment to be drawn from the Voice of Men and Women.* A great and full Voice in either Sex ſhews them to be of a great Spirit, confident, proud, and wilful. A faint and weak Voice,

Voice, attended with but little Breadth, ſhews a Perſon to be of a good Uuderſtanding, a nimble Fancy, a little Eater, but weak of Body, and of a timorous Diſpoſition. A loud and ſhrill Voice, which ſounds clearly, denotes a Perſon provident, ſagacious, true, and ingenious, but withal capricious, vain-glorious, and too credulous. A ſtrong Voice, when a Man ſings, denotes him to be of a ſtrong Conſtitution, and a good Underſtanding, neither too penurious nor too prodigal, alſo ingenious, and an Admirer of the Fair Sex. A weak and trembling Voice ſhews the Owner of it to be envious, ſuſpicious, ſlow in Buſineſs, feeble and fearful. A loud, ſhrill, and unpleaſant Voice, ſignifies one bold and valiant, but quarrelſome aud injurious, and altogether wedded to his own Humours, and governed by his own Counſels. A rough and hoarſe Voice, whether in ſpeaking or ſinging, declares one to be a dull and heavy Perſon, of much Guts and little Brains. A full, and yet mild Voice, and pleaſing to the Hearer, ſhews a Perſon to be of a quiet and peaceable Diſpoſition (which is a great Virtue, and rare to be found in a Woman) and alſo very thirſty and ſecret, not prone to Anger, but of a yielding Temper. A Voice beginning low (or in the Baſe) and ending high in the Treble, denotes a Perſon to be violent, angry, bold, ſecure.

Thus by our Voice 'tis to an Artiſt known,
Unto what Virtue or what Vice we're prone;
And he that will of a good Wife make Choice,
May chuſe her by obſerving of her Voice.

A thick and full Chin, abounding with too much Fleſh, ſhews a Man inclined to Peace, honeſt, and true to his Truſt, but ſlow in invention, and eaſy to be drawn either to Good or Evil. A pecked Chin, and reaſonably full of Fleſh, ſhews a Perſon to be of a good Underſtanding, a high Spirit, and a laudable Converſation. A double Chin ſhews a peaceable Diſpoſition, but dull of Apprehenſion, vain, credulous, a great

S. 13. *Judgments drawn from the Chin.*

a great Supplanter, and ſecret in all his Actions. A crooked Chin bending upwards, and pecked for Want of Fleſh, is by the Rule of *Phyſiognomy*, according to Nature, a very bad Man, being proud, impudent, envious, threatning, deceitful, prone to Anger and Treachery, and a great Thief.

Thus from the Forehead to the Chin we've ſhown,
How Mankind's Inclinations may be known;
From whence th' obſerving Reader needs muſt find
We're more to evil than to Good inclin'd.

S. 14. *Judgment to be made from the Beard.* Young Men have uſually Hair begin to doun upon their Chins at 15 Years of Age, and ſometimes ſooner. Theſe Hairs proceed from the Superfluity of Heat; the Fumes whereof aſcend to their Chin and Cheeks, like Smoak to the Funnel of a Chimney; and becauſe it cannot find any open Paſſage by which it may aſcend higher, it vents itſelf forth in the Hairs, which are called the *Beard*. There are very few or almoſt no Women at all that have Hair on their Cheeks; and the reaſon is, thoſe Humours which cauſe Hair to grow on the Cheeks of a Man, are by a Woman evacuated in their monthly Courſes, which they have more or leſs, according to the Heat or Coldneſs of the Conſtitution, and the Age and Motion of the Moon, of which we have ſpoken at large in the firſt Part of this Book. Yet ſometimes Women of a hot Conſtitution have Hair to be ſeen on their Cheeks, but more commonly on their Lips, or near unto their Mouths, where the Heat moſt aboundeth. And where this happens, ſuch Women are much addicted to the Company of Man, and of a ſtrong and manly Conſtitution. A woman who hath but little Hair on her Cheeks, or about her Mouth and Lips, is of a good Complexion, weak Conſtitution, ſhamefaced, mild and obedient; whereas a Woman of a more hot Complexion is quite otherwiſe But in a Man a Beard well compoſed, and thick of Hair, ſignifies a Man of a good Nature, honeſt, loving, ſociable, and full of Humanity:

nity: On the contrary, he that hath but little Beard, is for the moſt Part naturally proud, pining, peeviſh, and unſociable. They who have no Beards, have always ſhrill and ſtrange Kind of ſqueaking Voices, and are of a weak Conſtitution, which is apparent in the caſe of Eunuchs, who after they are deprived of their Virility, are transformed from the Nature of Men into the Condition of Women.

Of Men's and Women's Beards I might ſay more,
But Prudence bids me this Diſcourſe give o'er.

S. 15. *Judgment drawn from the Ears.*

Great and thick Ears are a certain Sign of a fooliſh Perſon, of a bad Memory, and worſe Underſtanding. But ſmall and thin Ears ſhew a Perſon to be of good Wit and Underſtanding, grave, ſecret, thrifty, modeſt, reſolute, of a good Memory, and one willing to ſerve his Friend. He whoſe Ears are longer than ordinary, is thereby ſignified to be a bold Man, uncivil, vain, fooliſh, ſerviceable to another more than himſelf, and a Man of ſmall Induſtry, but of great Stomach.

Who his juſt Praiſe unwillingly does hear,
Shews a good Life as well as a good Ear.

S. 16. *Judgments drawn from the Face either of Man or Woman.*

A Face apt to ſweat on every Motion, ſhews the Perſon to be of a hot Conſtitution, vain and luxurious, of a good Stomach, but of a bad Underſtanding, and a worſe Converſation. A very fleſhy Face ſhews the Perſon to be of a fearful Diſpoſition, but a merry Heart, and withal bountiful and diſcreet, eaſy to be intreated, and apt to believe every Thing. A lean Face by the Rules of *Phyſiognomy*, denotes the Perſon to be of a good Underſtanding, but ſomewhat capricious, and diſdainful in his Converſation. A little and round Face ſhews a Perſon to be ſimple, very fearful, of a bad Memory, and a clowniſh Diſpoſition. A plump-Face, and full of Carbuncles, ſhews a Man to be a great Drinker

Drinker of Wine, vain, daring, and ſoon intoxicated. A Face red, or high coloured, ſhews a Man to be much inclined to Choler, and one that will be ſoon angry, and not eaſily pacified. A long and lean Face ſhews a Man to be both bold in Speech and Action, but withal fooliſh, quarrelſome, proud, injurious, and deceitful. A Face every Way of a due Proportion, denotes an ingenious Perſon, one fit for any thing, and very much inclined to what is good. One of a broad, full fat Face, is by the Rules of Phyſiognomy, of a dull, lumpiſh, heavy Conſtitution, and that for one Virtue has three Vices. A plain flat Face, without any Riſing, ſhews a Perſon to be very wiſe, loving, and courtly in his Carriage, faithful to his Friend, and patient in Adverſity. A Face ſinking down a little, with Creaſes in it, inclining to Leanneſs, denotes a Perſon to be very laborious, but envious, deceitful, falſe, quarrelſome, vain, and ſilly, of a dull and clowniſh Behaviour. A Face of a handſome Proportion, and more inclining to Fat than Lean, ſhews a Perſon juſt in his Actions, true to his Word, civil and reſpectful in his Behaviour, of an indifferent Underſtanding, and of an extraordinary Memory. A crooked Face, long and lean, denotes a Man endued with as bad Qualities as the Face is with ill Features. A Face broad about the Brows, and ſharper and leſs as it grows towards the Chin, ſhews a Man ſimple and fooliſh in managing his Affairs, vain in his Diſcourſe, envious in his Nature, deceitful, quarrelſome, and rude in his Converſation. A Face well coloured, full of good Features, and of an exact Symmetry, and a juſt Proportion in all its Parts, and which is delightful to look upon, is commonly the *Index* of a fairer Mind, and ſhews a Perſon to be well diſpoſed; but withal declares that Virtue is not ſo impregnably ſeated there, but that by ſtrong Temptation (eſpecially of the Fair Sex) it may be ſupplanted and overcome by Vice. A pale Complexion ſhews the Perſon not only to be fickle but very malicious, treacherous, falſe, proud, preſumptuous, and extreamly unfaithful. A Face well coloured, ſhews the Perſon to be of a praiſe-worthy Diſpoſition, and a ſound

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Complexion, eaſy of Belief, and reſpective to his Friend, ready to do any Man a Courteſy, and very eaſy to be drawn to any Thing.

Thus Phyſiognomy readeth in each Face,
What Vice or Virtue we're moſt prone to embrace;
For in Man's Face there hardly is a Line,
But of ſome inward Paſſion 'tis a Sign;
And he that reads this Section o'er may find
The faireſt Face has ſtill the cleareſt Mind.

S. 17. *Of Judgment drawn from the Head in general, either of Man or Woman.*

A great Head and round withal, denotes the Perſon to be ſecret, and of great Application in carrying on Buſineſs, and alſo ingenious, and of a large imaginative Faculty and Invention; and likewiſe laborious, conſtant, and honeſt. The Head whoſe Gullet ſtands forth, and inclines towards the Earth, ſignifies a Perſon thrifty, wiſe, peaceable, ſecret, of a retired Temper, and conſtant in the Management of his Affairs. A long Head and Face, and great withal, denotes a vain, fooliſh, and idle Perſon, a weak Perſon, credulous, and very envious. To have one's Head always ſhaking, and moving from Side to Side, denotes a ſhallow weak Perſon, unſtable in all his Actions, given to Lying, a great Deceiver, a great Talker, and prodigal in all his Fortunes. A big Head and broad Face, ſhew a Man to be very couragious, a great Hunter after Women, very ſuſpicious, bold and ſhameleſs. He who hath a very big Head, but not ſo proportionate as it ought to the Body, if he hath a ſhort Neck and crooked Gullet, is generally a Man of ſhrewd Apprehenſion, wiſe, ſecret, ingenious, of ſound Judgment, faithful, true, and couragious to all. He who hath a little Head, and a long ſlender Throat, is for the moſt Part a Man very weak, yet apt to learn, but unfortunate in his Actions. And ſo much ſhall ſuffice with reſpect to Judgment from the Head and Face.

CHAP.

CHAP. III.

Of Judgments drawn from ſeveral other Parts of Man's Body, &c.

IN the Body of a Man, the Head and Face are the principal Parts, being the *Index* which Heaven has laid open to every one's View to make a Judgment, therefrom, therefore I have been the larger in my Judgments from the Several Parts thereof. But as to other Parts I ſhall be much more brief, as not being ſo obvious to the Eyes of Men; yet I would proceed in Order.

The *Throat*, if it be white, whether it be fat or lean, ſhews a man to be vain-glorious, timorous, wanton, and very much ſubject to Choler. If the Throat be ſo thin and lean that the Veins appear, it ſhews a Man to be weak, ſlow, and of a dull and heavy Conſtitution.

A long *Neck* ſhews one to have a long and ſlender Foot, and that the Perſon is ſtiff and inflexible, either to Good or Evil. A ſhort Neck ſhews one to be witty and ingenious, but deceitful and inconſtant, well ſkilled in the Uſe of Arms, and yet cares not to uſe them, but is a great Lover of Peace and Quietneſs.

A lean *Shoulder-bone* ſignifies a Man to be weak, timorous, peaceful, not laborious, and yet fit for any Employment. He whoſe Shoulder-bones are of a great Bigneſs is commonly, by the Rules of Phyſiognomy, a ſtrong Man, faithful, but unfortunate; ſomewhat dull of Underſtanding, very laborious, a great Eater and Drinker, and one equally contented in all Conditions. He whoſe Shoulder-bone ſeems to be ſmooth, is by the Rule of Nature modeſt in his Look, and temperate in all his Actions, both at Bed and Board. He whoſe Shoulder bone bends, and is crooked inwardly, is commonly a dull Perſon, and withal deceitful.

Long *Arms* hanging down, and touching the Knees, tho' ſuch Arms are rarely ſeen, denote a Man liberal, but withal vain-glorious, proud and inconſtant. He whoſe Arms are very ſhort, in reſpect of the Stature of his Body, is thereby ſignified to be a Man of a high and gallant Spirit, of a graceful

graceful Temper, bold and warlike. He whoſe Arms are heavy, and full of Bones, Sinews, and fleſh, is a Man of reaſonable Strength, a great Deſirer of Novelties, and beautuous, and one that is very credulous, and apt to believe every Thing. He whoſe Arms are very hairy, whethey be lean or fat, is, for the moſt Part, a luxurious Perſon, weak in Body and Mind, very ſuſpicious, and malicious withal. He whoſe Arms have no Hair on them at all, is of a weak Judgment, very angry, vain, wanton credulous, eaſily deceived himſelf, and yet a great Deceiver of others, no Fighter, and very apt to betray his deareſt Friends.

CHAP. IV.

Of Palmiſtry ſhewing the various Judgments drawn from the Hand.

BEING engaged in this *Third Part* to ſhew what Judgments may be drawn, according to *Phyſiognomy*, from the ſeveral Parts of the Body, and coming in order to ſpeak of Hands, it has put me under a Neceſſity of ſaying ſomething about *Palmiſtry*, which is a Judgment, made of the Conditions, Inclinations, and Fortunes of Men and Women, from the various Lines and Characters Nature has imprinted in their Hands, which are almoſt as various as the Hands that have them. And to render what I ſhall ſay the more plain, I will in the firſt Place preſent the Scheme or Figure of a Hand, and explain the various Lines thereof.

By

By this Figure the Reader will ſee that one of the Lines, and which indeed is reckoned the *principal,* is called the *Line of Life*; this Line incloſes the Thumb, ſeparating it from the Hollow of the Hand. The next to it, which is called the *natural Line,* takes its Beginning from the Riſing of the Forefinger, near the Line of Life, and reaches to the Table Line, and generally makes a Triangle thus △; The Table Line, commonly called the *Line of Fortune,* begins under the little Finger, and ends near the middle Finger. *The Girdle of Venus,* which is another Line ſo called, begins near the firſt Joint of the little Finger, and ends between the fore Finger and the middle Finger. The Line of Death is that which plainly appears in a counter Line to that of Life, and is by ſome called the *Siſter Line,* ending uſually as the other ends: For when the Line of Life is ended, Death comes, and it can go no farther. There are alſo Lines in the fleſhy Parts, as in the Ball of the Thumb, which is called the *Mount of Venus*; under each of the Fingers are alſo *Mounts,* which are each one governed by ſeveral *Planets*; and the Hollow of the Hand is called the *Plain of Mars*; thus.

The Thumb we to Dame Venus' *Rule commit,*
Jove *the Foreſinger ſways as he thinks fit:*
Old Saturn *does the middle Finger guide;*
O'er the Ring Finger Sol *does ſtill preſide:*
The outſide Brawn pale Cynthia *does direct,*
And into th' Hollow Mars *does moſt inſpect:*
The little Finger does to Merc'ry *fall,*
Which is the nimbleſt Planet of them all.

I proceed to give Judgment from theſe ſeveral Lines; In the firſt Place, take Notice that in *Palmiſtry,* the left Hand is chiefly to be regarded, becauſe therein the Lines are moſt viſible, and have the ſtricteſt Communication with the Heart and Brain. In the next place obſerve the Line of Life, and if it be fair, extending to its full Length, and not broken with an intermixture of croſs Lines, it ſhews long Life and Health: and it is the ſame if a double Line

Line of Life appears, as there ſometimes does. When the Stars appear in this Line, it is a ſignification of great Loſſes and Calamities: If on it there be the Figure of two O's or a Y, it threaten's the Perſon with Blindneſs; if it wraps itſelf about the Table-Line, then does it promiſe Wealth and Honour to be attained by Prudence and Induſtry. If the Line be cut or jagg'd at the upper End, it denotes much Sickneſs; if this Line be cut by any Lines coming from the *Mount* of *Venus*, it declares the Perſon to be unfortunate in Love and Buſineſs alſo, and threatens him with ſudden Death. A Croſs between the Line of Life and the Table-Line, ſhews the Perſon to be very liberal and charitable, and of a noble Spirit. *Let us now ſee the Signification of the Table-Line.*

The Table-Line, when broad and of a lively Colour, ſhews a healthful Conſtitution, and a quiet contented Mind, and of a couragious Spirit: But if it have Croſſes towards the little Finger, it threatens the Party with much Affliction by Sickneſs. If the Line be double, or divided into three Parts at any of the Extremities, it ſhews the Perſon to be of a generous Temper, and of a good Fortune to ſupport it; but if this Line be forked at the End, it threatens the Perſon ſhall ſuffer by Jealouſies and Doubts, and Loſs of Riches gotton by Deceit. If 3 Points ſuch as theſe ∴ are found in it, they denote the Perſon prudent and liberal, a Lover of Learning, and of a good Temper. If it ſpreads towards the fore and middle Finger, and ends blunt, it denotes preferment. *Let us now ſee what is ſignified by The middle Line.* This Line has in it oftentimes (for there is ſcarce a hand in which it varies not) divers very ſignificant Characters. Many ſmall Lines, between this and the Table-Line, threaten the Party with Sickneſs, but alſo give him Hopes of Recovery. A half Croſs branching into this Line, declares the Perſon ſhall have Honour, Riches, and good Succeſs in all his Undertakings. A half Moon denotes cold and watry Diſtempers; but a Sun or Star upon this Line promiſes Proſperity and Riches: This Line double in a Woman ſhews ſhe will have ſeveral Huſbands, but without any Children by them.

The

The *Line of Venus*, if it happens to be cut or divided near the Fore-Finger, threatens Ruin to the Party, and that it ſhall befal him by Means of laſcivious Women, and bad Company. Two Croſſes upon this Line, one being on the Fore-finger, and the other bending towards the little Finger, ſhews the Party to be weak, and inclined to Modeſty and Virtue; indeed it generally denotes Modeſty in Women, and therefore thoſe who deſire ſuch Wives, uſually chuſe them by this Standard.

The *Liver Line*, if it be ſtrait, and croſſed by other Lines, ſhews the Perſon to be of a ſound Judgment, and a piercing Underſtanding: but if it be winding, crooked, and bending outward, it ſhews Deceit and Flattery, and that the Party is not to be truſted. If it makes a Triangle, or Quadrangle, it ſhews the Perſon to be of a noble Deſcent, and ambitions of Honour and Promotion. If it happens that this Line and the middle Line begin near each other, it denotes a Perſon to be weak in his Judgment, if a Man; but if a Woman, Danger by hard Labour.

The *Plan of Mars* being in the Hollow of the Hand, moſt of the Lines paſs through it, which renders it very ſignificant. This Plan being hollow, and the Lines being crooked and diſtorted, threatens the Party to fall by his Enemies. When the Lines beginning at the Wriſt, are long within the Plan, reaching to the Brawn of the Hand, that ſhews the Perſon to be one given to quarrelling, often in Broils, and of a hot and fiery Spirit, by which he ſhall ſuffer much Damage. If deep large Croſſes be in the middle of the Plan, it ſhews the Party ſhall obtain Honour by martial Exploits; but if it be a Woman, that ſhe ſhall have ſeveral Huſbands, and eaſy Labour with her Children.

The *Line of Death* is fatal, when any Croſſes or broken Lines appear in it; for they threaten the Perſon with Sickneſs and a ſhort Life. A clouded Moon appearing therein, threatens a Child bed Woman with Death. A bloody Spot in the Line denotes a violent Death. A Star, like a Comet, threatens Ruin by War, and Death by Peſtilence,

lence. But if a bright Sun appears therein, it promiſes long Life and Proſperity.

As for the *Lines in the Wriſt* being fair, they denote good Fortune, but if croſſed and broken, the contrary.

Thus much with Reſpect to the ſeveral Lines in the Hand. Now as to the Judgment to be made from the Hand itſelf, if the Hand be ſoft and long, and lean withal, it denotes the Perſon of a good Underſtanding, a Lover of Peace and Honeſty, diſcrete, ſerviceable, a good Neighbour, a Lover of Learning. He whoſe Hands are very thick, and very ſhort, is thereby ſignified to be faithful, ſtrong, and laborious, and one that cannot long retain his Anger. He whoſe Hands are full of Hairs, and thoſe Hairs thick and great ones, if his Fingers withal be crooked, is thereby denoted to be luxurious, vain, falſe, of a dull underſtanding, and more fooliſh than wiſe. He whoſe Hands and Fingers do bend upwards, is commonly a Man liberal, ſerviceable, a Keeper of Secreſy, and apt in his Power (for he is ſeldom fortunate) to do any Man a Courteſy. He whoſe Hand is ſtiff, and will not bend at the upper Joints near to his Fingers, is always a wretched miſerable Perſon, covetous, obſtinate, incredulous, and one that will believe nothing that contradicts his own private Intereſt.

And thus much ſhall ſuffice to be ſaid of Judgments in Phyſiognomy taken from the Hands.

Thus he that Nature richly underſtands,
May from each Line imprinted in his Hands
His future Fate and Fortune come to know,
And in what Path it is his Feet ſhall go;
His ſecret Inclinations he may ſee,
And to what Vice he ſhall addicted be:
To th' End that when he looks into his Hand,
He may upon his Guard the better ſtand,
And turn his wand'ring Steps another Way,
When'er he finds he does from Virtue ſtray.

CHAP.

CHAP. V.

Judgments according to Phyſiognomy, drawn from the ſeveral Parts of the Body, from the Hands to the Feet.

A Large and full Breaſt ſhews a Man valiant and courageous, but withal proud, and hard to deal with, quickly angry, and very apprehenſive of an Injury. He whoſe Breaſt is narrow, and which riſeth a little in the middle of it, is by the beſt Rules of *Phyſiognomy*, of a clear Spirit, of great Underſtanding, good in Counſel, very faithful, clean both in Mind and Body; yet as an Alley to all this, he is ſoon angry and inclined long to keep it. He whoſe Breaſt is ſomething hairy, is very luxurious, and ſerviceable to another. He who hath no Hairs upon his Breaſt, is a Man weak by Nature, of a ſlender Capacity, and very timorous, but of a laudable Life and Converſation, inclined to Peace, and much retired to himſelf.

The Back of the *Chine Bone*, if the Fleſh be any Thing hairy and lean, and higher than any other Part that is behind, ſignifies a Man ſhameleſs, beaſtly, and withal malicious. He whoſe Back is large, big, and fat, is thereby denoted to be a ſtrong and ſtout Man, but of a heavy Diſpoſition, vain, ſlow, and full of Deceit.

A Man who has a great Paunch or Belly ſtrutting out, is one that by the Rules of *Phyſiognomy*, is apt to have a good Opinion of himſelf, a great Eater, and a greater Drinker, ſlow in Underſtanding, and ſlower in proſecuting what he undertakes; yet very magnanimous, and indifferent honeſt. He whoſe Belly is but little, is for the moſt Part a laborious Man, conſtant in his Undertakings, ſagacious, of a good Underſtanding, and ſound Judgment. He whoſe Belly is very hairy, that is to ſay, from the Navel downwards, is denoted thereby to be very talkative, bold, apprehenſive, witty, a Lover of Learning and Eloquence, and ſpeaks well of himſelf,

himſelf, noble in his Reſolutions, but not very fortunate.

He or ſhe, whoſe Belly is ſoft over all the Body, is weak, luſtful, and fearful upon little or no occaſion, of a good Underſtanding, and an excellent Invention, but little Eaters, faithful, but of a various Fortune, and meets with more Adverſity than Proſperity. He whoſe Fleſh is rough and hard, is a Man of ſtrong Conſtitution, and very bold, but vain, proud, and of a cruel Temper. A Perſon whoſe Skin is ſmooth, fat, and white, is a Perſon, curious, vain-glorious, timorous, ſhame-faced, malicious, falſe, and too wiſe to believe all he hears.

Thick Ribs, and fleſhy, ſignify one of a ſtrong Conſtitution, but dull, ſlow, heavy, and fooliſh. One whoſe Ribs are thin and hollow, and deſtitute of much Fleſh, is for the moſt part of a weak Conſtitution, not made to endure Hardſhip, apprehenſive, honeſt and conſcientious.

A Thigh full of Hair, and the Hair inclined to curl, ſignifies one luſty, licentious, fit for Copulation: Thighs with but little Hair, and thoſe ſoft and ſlender, ſhews the Perſon to be reaſonably chaſte, and one that has no great Deſire to venereal Pleaſures, and who will have but few Children.

Hips that are fleſhy, denotes the Perſon to be bold, ſtrong, and prodigal. And this appears not only in human Kind, but in ſeveral Fowls that are fleſhy in thoſe Parts, as the Cock, the Hawk, and others. But on the contrary, Hips thin and lean, ſignify the Party to be weak, timorous, and unfit for hard Labour.

Knees that are full and fat, do ſignify a Man to be liberal but very fearful, vain, and not able to endure any great Labour: But he whoſe Feet are lean, and the Bones thereof do eaſily appear, is ſtrong, bold, induſtrious, not apt to be tired, a good Footman, and one that delights to travel.

The Legs of both Men and Women have a fleſhy Subſtance behind, which are called Calves, which Nature hath given them (as in our Book of living Creatures we have obſerved) in lieu of thoſe long Tails, which moſt

other Creatures have pendent behind. Now a great Calf, and he whoſe Legs are of a great Bone, and hairy withal, denotes the Perſon to be ſtrong, bold, ſecure, dull in Underſtanding, and ſlow in Buſineſs, inclined to Procreation, and for the moſt part fortunate in his Undertakings. Little Legs, and but little Hair on them, ſhews the Perſon to be weak, fearful, of a quick Underſtanding, and neither luxurious at Bed or Board. He whoſe Legs do much abound with Hairs, ſhews he has great Store in another Place, and that he is luſtful and luxurious, ſtrong, but unable in his Reſolutions, and abounding with ill Humours.

The *Joints* of the Feet, if they be broad and thick, and ſtand out withal, ſignify the Perſon to be ſhamefaced, fearful, weak, not apt to endure Hardſhip or much Labour, but withal very faithful, apprehenſive of any Thing, and kind to his Friend. He or ſhe, the Nails of whoſe Feet are crooked like *Falcons*, is a Perſon of a malicious, greedy, and ravenous Diſpoſition; but thoſe whoſe Nails of their Feet are of a competent Length and Thickneſs, and a little reddiſh withal, are by Nature bold, ſtrong, and high ſpirited.

The *Feet* of either Man or Woman, if broad and thick with Fleſh, and long in Figure, eſpecially if the Skin feels hard, they are by Nature of a ſtrong Conſtitution and a groſs Nutriment, but of a weak Intellect, which renders their Underſtandings vain. But Feet that are thin and lean, and of a ſoft Skin, ſhews the Perſon to be but weak of Body, but of a ſtrong Underſtanding, and of an excellent Wit.

The *Nail* of a Foot belongs to a Man or Woman, but Talons or Claws are proper only to Birds and Beaſts; and even Nails in Men and Women are not without their Signification in *Phyſiognomy*: For Nails that are long, thin, and of a good colour, do ſhew either Man or Woman to be of a good Condition, and of a good and ſound Diſpoſition of Body: Beſides, where the Nails are thus long and thin, it ſhews that the Mother of that Perſon fed on Things of a good Nouriſhment, and on

no

no Meats that were over ſalted, or unſeaſoned. Thoſe whoſe Nails are white, with ſome Mixture of Redneſs, are healthful Perſons; and thoſe whoſe Nails are groſs and of another Colour, are for the moſt part ſickly and weak.

The *Heels*, when little and lean, ſhew a Perſon apt to entertain Fear upon any light occaſion, and alſo denote Weakneſs and Simplicity. When the Heels, are full, that is to ſay, great and thick, it is a Sign the Perſon is bold, ſtrong and courageous, and apt to endure Labour.

The Soles of the Feet do adminiſter Pain and evident Signs whereby the Diſpoſition and Conſtitution of Men and Women may be known, as do the Palms of their Hands; being as full of Lines, by which Lines all the Fortunes or the Misfortunes of Man or Woman may be known, and their Manners and Inclinations made plainly to appear. But this in general we may take Notice of that many long Lines and Strokes do preſage many Afflictions, and a very troubelſome Life, attended with much Grief and Toil, Care, Poverty, and Miſery; but ſhort Lines, if they are thick, and full of croſs Lines, are yet worſe in every Degree. Thoſe, the Skin of, whoſe Soles are very thick and groſs, are for the moſt part able, ſtrong and venturous. Whereas, on the contrary, thoſe the Skin of whoſe Soles of their Feet is thin, are generally weak and timorous.

I ſhall now, before I conclude (having given an Account of what Judgments may be made by obſerving the ſeveral Parts of the Body, from the Crown of the Head to the Sole of the Feet) give an Account of what Judgments may be drawn by the Rules of *Phyſiognomy* from Things extraneous to the Body, among which I reckon thoſe Excreſcencies which are found upon many; and which indeed to them are Parts of the Body, but are ſo far from being neceſſary Parts, that they are the Deformity and Burden of it, and ſpeak of the Habit of the Body as they diſtinguiſh Perſons.

1 *Of crooked and deform'd Perſons.*

A Crooked Breaſt or Shoulder, or the Exuberance of Fleſh in the Body either of Man or Woman, ſignifies the Perſon to be extremely parſimonious and ingenious, and of great Underſtanding, but very covetous, and ſcraping after the Things of the World; attended alſo with a very bad Memory, being alſo very deceitful and malicious: They are ſeldom in a Medium, but either very virtuous, or extremely vicious. But if the Perſon deformed hath an Excreſcence on his Breaſt inſtead of the Back, he is for the moſt part of a double Heart, and very miſchievous.

2. *Of the divers Manners of Going, and particular Poſture both of Men and Women.*

HE or ſhe that goes ſlowly, making great Steps as they go, are generally Perſons of bad Memory, and dull of Apprehenſion, given to loytering, and not apt to believe what is told them. He who goes apace, and makes ſhort ſteps, is moſtly ſucceſsful in all his Undertakings, ſwift in his Imaginations, and nimble in the Diſpoſition of his Affairs. He who makes wide and uneaven Steps, and goes ſide long withal, is one of a greedy ſordid Nature, ſubtil, malicious, and wiſe to do Evil.

3. *Of the common Gate and Motion both in Man or Woman.*

EVery Man hath a certain kind of Gate and Motion to himſelf, and ſo in a manner hath every Woman: For a Man to be ſhaking his Head, or uſing any light Motion with his Hands or Feet when he ſhould be retired: This Man, whether he ſtands, or ſits, or ſpeaks, is always accompanied with an extravagant Motion unneceſſary, ſuperfluous, unhandſome. Now this Man by the Rules and Nature of *Phyſiognomy*, is a Man vain, unwiſe, unchaſte, a Detractor, unſtable and unfaithful. He or ſhe whoſe Motion is not much when diſcourſing with any one, is for the moſt part wiſe and well bred, and fit for any Employment, ingenious and apprehenſive, frugal, faithful, and induſtrious in Buſineſs. He whoſe Poſture is forward and back, or as it were whiſking up and down, mimical, is thereby denoted to be a vain ſilly Perſon,

ſon, of a heavy and dull Wit, and very malicious. He whoſe Motion is lame and limping, or any otherwiſe imperfect; or that counterfeits an Imperfection, is denoted to be envious, malicious, falſe and detracting.

4. *Judgments drawn from the Stature of a Man.*

PHyſiognomy draws ſeveral Judgments alſo from the Stature of a Man, which take as followeth: If a Man be upright and ſtrait, inclined rather to Leanneſs than Fat, it ſhews him to be bold, cruel, proud, clamorous, hard to pleaſe, and harder to be reconciled when diſpleaſed; very frugal, deceitful, and in many Things malicious. To be of a tall Stature, and corpulent with it, denotes him to be not only handſome, but valiant alſo, but of no extraordinary Underſtanding, and which is worſt of all, ungrateful and trapanning. He who is extreamly tall, and very lean and thin, is a projecting Man, that deſigns no good to himſelf, and ſuſpects every one to be as bad as himſelf, importunate to obtain what he deſires, and extremely wedded to his own Humours. He who is thick and ſhort, is vain, envious, ſuſpicious, and very ſhallow of Apprehenſion, eaſy of Belief, but very long before he will forget any Injury. He who is lean and ſhort, but upright withal, is by the Rules of Phyſiognomy, wiſe and ingenious, bold and confident, and of a good Underſtanding, but of a deceitful Heart. He who ſtoops as he goes, not ſo much by Age as Cuſtom, is very laborious, a Retainer of Secrets, but very incredulous, and not eaſy to believe every vain Report he hears. He that goes with his Belly ſtretching forth, is ſociable, merry, and eaſy to be perſuaded.

5. *General Obſervations worthy of Note.*

WHen you find a red Man to be faithful, a tall Man to be wiſe, a fat Man to be ſwift on Foot, a lean Man to be a Fool, a handſome Man not to be proud a poor Man not to be envious, a whitely Man not to be wiſe, one that talks thro' the Noſe to ſpeak without ſnuffling, a Knave to be no Lyar, an upright Man not to be bold and hearty to his own Loſs, one that drawls when he ſpeaks not to be crafty and circumventing: a Man of a hot

Conſtitution, and full of Hair on his Breaſt and Body, not to be luſtful; one that winks on another with his Eyes, not to be falſe and deceitful; one that knows how to ſhuffle his Cards, to be ignorant how to deal them; a rich Man to be prodigal, a Sailor and Hangman to be pitiful, a poor Man to build Crutches, a Higgler not be a Liar, and praiſer of his Ware; a Buyer not to find Fault with and undervalue that he would willingly buy a Quack Doctor to have a good Conſcience both to God and Man: a Bailiff or Catch-pole not to be a mercileſs Villain; an Hoſteſs not to over reckon you, and an Uſurer to be charitable: then ſay you have found a Prodigy, or Men acting contrary to the common Courſe of their Nature.

CHAP. VI.

Of the Powers of the Celeſtial Bodies over Men and Women.

HAVING ſpoken thus largely of *Phyſiognomy*, and the Judgments given thereby concerning the Diſpoſitions and Inclinations of Men and Women drawn by the ſaid Art, from every Part (yea even from the Excreſcencies) of the Bodies of Men and Women, it will be convenient here to ſhew how all theſe Things come to paſs. And how it is that the ſecret Inclinations and future Fates of Men and Women may be known from the Conſideration of the ſeveral Parts of their Bodies. They ariſe from the Power and Dominion of ſuperior Powers over Bodies inferior: By ſuperior Powers, I underſtand the 12 *Signs* of the *Zodiac*, whoſe Signs, Characters, and Significations, are theſe that follow.

1. *Aries*, ♈, a Ram, which governs the Head and Face.

2. *Taurus*, ♉, a Bull, which governs the Neck.

3. *Gemini*, ♊, the Twins, which governs the Hands and Arms.

4. *Cancer*, ♋ a Crab, which governs the Breaſt and Stomack.

5. *Leo*.

5, *Leo*, ♌ a Lion, which governs the Belly and Heart.

6. *Virgo*, ♍, a Virgin, who governs the Belly and Bowels.

7. *Libra*, ♎, a pair of Ballances which governs the Reins and Loins,

8. *Scorpio*, ♏, a Scorpion, he governs the Secret Parts.

9. *Sagittary*, ♐, a Centaur, with Bows and Arrows, who governs the Thighs.

10. *Capricorn*, ♑. a Goat, he governs the Knees.

11. *Aquarius*, ♒, a young Man pouring out a Cup of Water, he governs the Legs.

12. *Piſces*, ♓, a Fiſh, he governs the Feet,

All which are exactly preſented to the Eyes by this Figure.

It is here farther move neceſſary to let the Reader know, that the Ancients have divided the Celeſtial Sphere into twelve Parts, according to the Number of theſe Signs, which are termed Houſes; and have plac'd the twelves Signs in the twelve Houſes, as in the firſt Houſe *Aries*, in the ſecond *Taurus*, in the third *Gemini*, &c. And beſides their aſſigning the twelve Signs to the twelve Houſes, they allot to each Houſe its proper Buſineſs.

To the firſt Houſe they give the Signification of Life.

The ſecond Houſe as the Signification of Wealth Subſtance, or Riches.

The third is the Manſion of Brethren.

The fourth is the Houſe of Parentage.

The fifth is the Houſe of Children.

The Sixth the Houſe of Sickneſs or Diſeaſes.

The ſeventh is the Houſe of Wedlock, and alſo of Enemies, becauſe oftentimes a Wife or Huſband proves the worſt Enemy.

The eighth is the Houſe of Death.

The ninth the Houſe of Religion.

The tenth is the Signification of Honour.

The eleventh of Friendſhip.

The twelfth is the Houſe of Affliction and Woe.

All which are apprehended in the following three Verſes:

Firſt Houſe ſhews Life, the Second Wealth doth give;
The third how Brethren, the fourth how Parents live;
Iſſue the fifth, the ſixth Diſeaſe does bring;
The ſeventh Wedlock, and the eight Death-String;
The ninth Religion, the tenth Honour ſhews;
Friendſhip th' eleventh, and the twelfth our Woes.

Now Aſtrologically ſpeaking, a Houſe is a certain Space in the Heaven or Firmament, divided by certain Degrees,

Degrees, through which the Planets have their Motion, and in which they have their Reſidence, and are ſituate. And theſe Houſes are divided by thirty Degrees, for every Sign has ſo many Degrees. And theſe Signs or Houſes are call'd the Houſes of ſuch and ſuch Planets as make their Reſidence therein, and are ſaid to delight in them, and as they are poſited in ſuch and ſuch Houſes are ſaid to be either dignified, or deliberated. For tho' the Planets in their ſeveral Revolutions go thro' all the Houſes, yet there are ſome Houſes which they are more properly ſaid to delight in: As for inſtance, *Aries* and *Scorpio* are the Houſes of *Mars: Taurus* and *Libra* of *Venus*; *Gemini* and *Virgo*, of *Mercury*; *Sagittarius* and *Piſces* are the Houſes of *Jupiter*; *Capricorn* and *Aquarius* are the Houſes of *Saturn*; *Leo* is the Houſe of the Sun; and *Cancer* is the Houſe of the Moon.

Now to ſum up all, and ſhew how this concerns Phyſiognomy: It is thus: As the Body of a Man, as we have ſhewed, is not only governed by the Signs and Planets, but every Part is appropriated to one or other of them, ſo according to the particular Influence of each Sign and Planet ſo governing, is the Diſpoſition, Inclination, and Nature of the Perſon governed. For ſuch and ſuch Tokens and Marks do ſhew a Perſon to be born under ſuch a Planet, ſo according to the Nature, Power and Influences of the Planet is the Judgment to be made of that Perſon. By which the Reader may ſee that the Judgments drawn from Phyſiognomy are grounded upon a certain Veridity.

The End of Ariſtotle's *Maſter Piece.*

THE FAMILY PHYSICIAN:

Being Choice and Approved Remedies for all the ſeveral Diſtempers incident to Human Bodies.

A Cephalic Powder for Fits and convulſive Diſorders of the Head.

TAKE Man's Skull prepared, Powder of Roots of Male Peony, of each 1 Ounce and half; Contrayerva, Baſtard Dittany, Angelico, Zedoary, of each 2 Drams, mix and make a Powder, add thereto 2 Ounces of Candied Orange and Lemon-peel, beat altogether to a Powder, whereof you may take half a Dram or a Dram.

A Powder for the Epilepſy or Falling Sickneſs.

Take of Opoponax, crude Antimony, Dragon's Blood, Caſtor, Peony-ſeeds, of each an equal Quantity, make ſubtle Powder; the Doſe from half a Dram in Black Cherry Water. Before you take it, the Stomach muſt be cleanſed with ſome proper Vomit, as that of Mynſinct's emetick Tartar, from four grains to ſix. If for Children, Salt of vitriol, from a Scruple to half a Dram.

A Vomit for ſwimming in the Head.

Take Cream of Tartar half a Scruple, Caſtor two Grains; mix altogether for a Vomit, to be taken at 4 o' Clock in the Afternoon. At Night going to Bed, it will be very proper to take a Doſe of the Apoplectic Powder.

For

For an Head-ach of a long ſtanding.

Take the Juice or Powder of diſtill'd Water of Hog-lice, and continue the Uſe of it.

For ſpitting of Blood.

Take Conſerve of Comfrey, and of Hips, of each an Ounce an half; Conſerve of red Roſes 3 Ounces, Dragon's Blood a Dram, Species of Hyacinth 2 Scruples, red Coral a Dram; Mix with the Syrup of red Poppies, and make a ſoft Electuary: Take the Quantity of a Walnut, Night and Morning.

A Powder againſt Vomiting.

Take Crabs Eyes, red Coral, Ivory, of each 2 Drams; burnt Hartſhorn 1 Dram, Cinnamon and red Saunders, of each half a Dram: Make all for a ſubtle Powder, and take half a Dram.

For a Looſeneſs.

Take of Venice Treacle and Diaſcordium, of each half a Dram, in warm Ale, Water-Gruel, or what you beſt like, laſt at Night going to Bed.

For the Bloody Flux.

Firſt, take a Dram of Powder of Rhubard in a ſufficient Quantity of Conſerve of red Roſes, early in the Morning: Then at Night take of torified or roaſted Rhubarb, half a Dram; Diaſcordium a Dram and half, liquid Laudanum cydoniated, a Scruple: Mix, and make a Bolus.

For an Inflamation of the Lungs.

Take curious Water 10 Ounces, Water of red Poppies 3 Ounces, Syrup of Poppies 1 Ounce, Pearl prepared, a Dram: Make a Julep, and take ſix Spoonfuls every four Hours.

Pills very profitable in an Aſthma.

Take Gum-Ammoniac and Bdelium diſſolved in Vinegar of Squills, of each an Ounce; Powder of the

Leaves of Hedge-Muſtard and Savory, of each half a Dram, Flowers of Sulpher three Drams, and with ſufficient Quantity of Syrup of Sulpher, making a Maſs of ſmall Pills; three whereof take every Evening.

An Electuary for the Dropſy.

Take choice Rhubarb one Dram, Gum Lac prepar'd two Drams: Zylo-aloes, Cinnamon, long Birthwort, of of each half a Dram: Raiſins of the Sun ſtoned, Fiſticks, of each half an Ounce; the beſt Engliſh Saffron, half a Scruple, with Syrup of Cichura and Rhubarb make an Electuary. Take the Quantity of a Nutmeg, or a ſmall Walnut, every Morning faſting.

For Weakneſs in Women.

After a gentle Purge or two, take the following Decoction, *viz.* A quarter of a Pound of Liguum Vitæ; Saſſafras 2 Oz. Raiſins of the Sun 8 Ounces, Liquoriſh ſliced 2 Ounces; boil all in ſix Quarts of Water to a Gallon; ſtrain and keep it for Uſe. Take half a Pint firſt in the Morning, faſting two Hours after: another at Four o' Clock in the Afternoon; the third laſt at Night going to Bed.

A Clyſter Proper in a Pleuriſy.

Take clean *French* Barley a Handful, Leaves of Mallows, Mercury, Violets, of each a Handful and a half; twelve Damaſk Prunes; boil all in a ſufficient Quantity of Water to a Pint and a half, when ſtrained add an Ounce and a half of freſh Caſſia and red Sugar, with the Yolk of an Egg. This may be injected every other Day.

An Ointment for the ſame.

Take Oil of Violets, ſweet Almonds, of each an Ounce, with Whey and a little Saffron make an Ointment: warm it and bathe it upon the Part affected.

An Ointment for the Itch.

Take Sulpher Vive in a Powder half an Ounce, Oil of Tartar per Deliquium, a ſufficient Quantity, Ointment of Roſes, 4 oz. make a Liniment. to which add a Scruple of Oil of Rhodium to arotamize it, and rub the Parts affected with it.

For a Running Scab.

Take two Pounds of Tar, incorporate it into a thick Maſs with good ſhifted Aſhes: boil the Maſs in Fountain Water, adding Leaves of Ground Ivy, white Horehound, Fumitary, Roots of ſharp pointed Dock, and of Elecampane, of each 4 Handfuls; make a Bath to be uſed with Care of taking Cold.

For worms in Children.

Take Worm-ſeed half a Dram; Flower of Sulpher a dram; Sal Prunella, half a dram: mix and make a Powder. Give as much as will lie upon a Silver 3 Pence Night and Morning in Treacle or Honey. Or for People grown up you may add a ſufficient Quantity of Aloe Roſatum, and ſo make them up into Pills, 3 or 4 thereof may be taken every Morning.

For the Gripes in Children.

Give a Drop or two of the Oil of Anniſeed in a Spoonful of Paonada, Milk, or what elſe you ſhall think fit.

For Fevers in Children.

Take Crabs Eyes a Dram; Cream of Tartar half a Dram; white Sugar Candy finely power'd, the Weight of both, Mix all very well together, and give as much as will lie upon a Silver 3 Pence, in a Spoonful of Barley Water, or Sack Whey.

An Electuary for the Scurvy.

Take Conſerve of Fumitory, Roman Wormwood, Scurvy graſs, of each two Ounces; Powder of the Roots of Angelica, Winter's Cinnamon, Aron Root, of each wo Drams; Powder of Crabs Eyes, a Dram; Species

Dia

Diatrionſantalon, a Dram and half; Salt of Wormwood two Drams, with a ſufficient Quantity of Syrup of the Juice of Citron Peel, make an Electuary. Take the Quantity of a Nutmeg, Night and Morning, Drink after it a good Draught of clarified Whey.

For Heat of Urine.

Take Roots of Mallows a Pound, Leaves of Mallows and Marſhmallows, of each two handfuls; boil them in ſix Quarts of Barley Water to a Gallon, ſtrain and ſweeten it with Syrup of Marſhmallows, and drink it as a common Drink.

A Broth for melancholy Perſons.

Take Chicken Broth, wherein are boiled the Roots of Butchers-Broom, Chervil, Polypody, the Leaves of Scolopendrium, Hart's Tongue and Ceterache. Take a Draught every morning, at 5 o'Clock in the Afternoon, and laſt at Night, diſſolving in each Draught half a Dram of Cream or Tartar, and 10 Grains of Salt of Wormwood.

A purging Broth for an Aſthma.

Take Roots of Florentine, Orrice, Elicampane, of each a Dram and a half; Leaves of Colt's foot, Hyſſop, of each a handful; Raiſins of the Sun cleaned, Liquorice ſliced, of each 2 Drams; Figs in Number four; choice Sena, three Drams; Polypody of the oak, and Seeds of Baſtard Saffron, of each half an Ounce; Anniſeeds a Dram and half; boil them with the third or fourth Part of an old Cock; make Broth to be taken in the Morning, at 5 in the Afternoon, and laſt at Night, for 12 or 14 Days ſucceſſively.

For ſpitting of Blood.

Take Conſerve of Hips and Comfrey, of each 1 Ounce and a half; of red roſe three Ounces; Dragon's Blood a Dram; red coral a Dram; Species of Hyacinth 2 Scruples; with a ſufficient Quantity of red Poppies make a ſoft Electuary: Take a Dram and half at

at Night, and early in the Morning, drinking after it the following Julep.

Take Frog ſpawn Water, Chain Water, of each 3 Drams; Syrup of red Roſes and Syrup of Coral, of each 1 Ounce; Dragons Blood 2 Scruples, Mix and take as before directed.

A Decoction for an Inflamation in the Lungs.

Take Shavings of Hartſhorn and Ivory, of each 3 Drams; Graſs Roots 4 Ounces, Raiſins of the Sun ſtoned 1 Ounce and half, Liquorice 2 Drams; boil them in three Pints of Water or two; when ſtrained, add Syrup of Violets 1 Ounce, Sal Prunellæ a Dram; take 3 or 4 Ounces thrice a Day.

A Diet Drink for the Vertigo, or Swimming of the Head.

Take ſmall Ale, and boil it in the Leaves of Miſletoe of the Apple-tree, Roots of Male Poeny, and Poeny Flowers; then put it into a Veſſel of 4 Gallons, in which hang a Bag of half a Pound of Peacock's Dung, and 2 Drams of Cloves bruiſed; Drink it as common Drink.

A diſtill'd Water for a confirm'd Phthiſick.

Take Leaves of Ground Ivy 5 Handfuls, Nutmegs ſliced in Number 6, Crumb of white Bread 2 Pounds, Snails half boiled and ſliced 3 Pounds; Milk from off this 3 or 4 Times a Day; you may ſweeten it with Sugar of Pearl or Roſes.

A quieting Night Draught, when the Cough is violent.

Take of Water of green Wheat 6 Ounces, Syrup of Diaſcordium 3 Ounces: mix: Take 2 or 3 Spoonfuls going to Bed, every Night, or every other Night.

For the Dropſy Anaſarca.

After due Purgation take the following Diet Drink, *viz.* Take Roots of Florentine, Orris, Calomus, Aromatices, Elicampane, leſſer Galangal, of each 1 Ounce and

and half; Shavings of Lignum Vitæ, and Saſſafras, of each 4 oz. Bayberries and Juniper Berries of each 2 oz. Seeds of Annis, Coriander, Carroway, ſweet Fennel. Dill, of each an oz. Cubebs and long Pepper, of each an Ounce and half; Nutmegs, Ginger and Cloves, of each half an Ounce; Jamaica Pepper 2 oz. dry Leaves of Agrimony, Calamint, Wood Sage, of each a Handful: Liquoriſh 3 oz. After you have ſlic'd, and bruiz'd them, boil them in 4 Gal. of Spring Water to the half, ſtrain and bottle it for common Drinking.

A Phyſical Ale for the ſame.

Take Shavings of Saſſafras 3 oz. Roots of the leſſer Galangal 3 oz. Carrot Seed and Juniper Berries, of each an Ounce and half, white Aſhes of Broom cleans'd 2 Pound: Put all into a Bag, and hang it in 4 Gallons of new Ale or Wort, let it ſtand 6 or 7 Days, then you may begin to drink it.

For the Dropſy Aſcites.

Take the Leaves of Scabind Weed, and Hedge Hyſſon of each a Handful, Roots of Dwarf Elder, and domeſtic Orris, of each 1 oz. and half; Roots Aſarabecca and wild Cucumbers, of each 2 oz. Roots of leſſer Galangal 6 dr. Jalop half an oz. Flatorium 3 dr. Cubebs 2 dr. ſlice and bruiſe all, then add to them 3 Pounds of tartariſed Spirit of Wine, put them in a Sand Heat 2 Days; then ſtrain very clear, of which you may take the Quantity of two or three Spoonfuls in a proper Vehicle.

For a Tympany or Dropſy.

Take Roots of Chervil, and candid Eringo Roots, of each an Ounce; Root of Butcher's-broom 2 Ounces; Graſs Roots, 3 oz. Shavings of Ivory and hartſhorn, of each 2 dr. and half; Bardock Seed 3 dr. boil them in 3 Pounds of Spring Water to two. While the ſtrain'd Liquor is hot, pour it upon the Leaves of Water-creſſes and Goole Graſs bruiz'd, of each a Handful, adding a Pint

Pint of Rheniſh Wine: Make a cloſe Infuſion for two Hours; then ſtrain out the Liquor again, and add to it three Ounces of magiſtral Water of Earth Worms, and an Ounce and a half of the Syrup of the five opening Roots. Make an Apozem, and take four Ounces every Day.

For a Vomiting.

Take of Salt of Wormwood two Drams, Compound Powder of Aron Root, an Ounce and an half; Sugar of roſes three Drams. Make a Powder, and take a Dram in the Morning, and at Five in the Afternoon, in a Draught of Beer boil'd in Mace, and a Cruſt of Bread.

For Vomiting or Looſneſs.

Take Venice Treacle an Ounce, Powder of Tormentile Roots, Contrayerva, Pearl and prepared Coral, of each a Dram, Conſerve of red roſes violated 2 oz. with a ſufficient Quantity of the Syrup of dried Roſes, make an Electuary. Take the Quantity of a Walnut every 4th or 5th Hour, drink after it a Draught of Ale or Beer, with a Cruſt of Bread, Mace or Cinnamon boiled in it.

For the trembling of the Heart.

Take white Amber a Scruple, both Bezoars, of each half a Dram, Coral prepared, and Pearl, of each two Drams, Ambergreaſe a Scruple; make a Powder, Take half a Dram twice a Day in the following diſtill'd Water.

Take Filings of Iron half a Pound, the Rhinds of twelve Oranges, freſh Strawberries eight Pounds, bruiſe them, and add to them a Gallon of white Wine. Let them digeſt in a Sand Heat cloſe covered 24 Hours, afterwards diſtill it in a common Still. Take the Powders in 3 Ounces of this Water twice a Day as above directed.

A diſtill'd Water for the Jaundice.

Take a pound of the Roots of *Engliſh* Rhubarb ſliced, the Rines of 4 Oranges ſliced, Filings of Steel a Pound, freſh Strawberries 6 Pounds, 3 Quarts of white Wine; let them ſtand in Infuſion for ſome Time, and diſtil all according to Art. Take of it 4 Ounces twice a Day, with 20 Drops of the Spirit of Saffron.

For the Piles external.

Supple the Part very well with pure Hog's Lard. This has cured ſeveral.

For the internal Parts.

Take a Chafing-diſh of Charcoal, place it in a Cloſe-ſtool, ſtrew Powder of brimſtone upon it, and ſit bare over the Fume or Smoak for ſome Time. *Probatum eſt.*

For the Rheumatiſm.

Take volatile Salt of Hartſhorn, volatile Salt of Amber, of each 2 Drams, Crabs Eyes 1 Ounce, Cochineal a Scruple; mix and make a Powder. Take half a Dram of this 3 Times a Day, or indeed every four Hours, keeping you Bed and ſweating upon it.

For a violent Tooth-ach.

If the Tooth be hollow, nothing cures but drawing: but if occaſioned thro' a Defluction of Humours upon the Part, firſt take a gentle Purge; and at Night when you go to Bed, take a Grain or two of *London* Laudanum, which will thicken the Humour, ſtop the Defluctions, and conſequently remove the pain.

For St, Anthony's *Fire.*

Bleeding premiſed, take Frog-ſpawn Water, and Plantain Water, of each half a Pint, Sugar of Lead 2 Drams; mix and ſhake the Bottle till the Salt is diſſolved. Dip a Linnen Cloth in this Water, and bathe the Part afflicted with it: It cools wonderfully.

For

For the Black Jaundice.

Take Flowers of Sal Armoniac a Dram, Salt of Amber a Scruple; Spedies Diacurcuma a Dram, Extract of Gentian a Dram, Saffron a Scruple, Gum Ammoniac diſſolved in Vinegar of Squills, what ſufficies, make a Maſs of ſmall Pills, take it 3 or 4 Mornings and Evenings.

For a cold Palſy.

Take Species of Diambæ 2 Ounces; Powder of Viper's Fleſh, (that is beſt which is prepar'd at *Montpellier*) an Ounce; Hearts and Liver's of the ſame, half an Ounce, mix, make a Powder: Take a Dram twice a Day, in ſix Ounces of the Decoction of Eringo Roots, preſerv'd Burduck Roots and Seeds, and Sage Leaves.

For an Ague.

Take the common bitter Drink without the Purgatives, two Quarts, Salt of Wormwood two Ounces; the beſt Engliſh Saffron a Dram. After you have taken a Vomit, or convenient Purge, take half a Pint of this three Times a Day, *viz.* in the Morning faſting, three o'Clock in the Afternoon, and laſt at Night.

Pills for the ſame.

Take Extract of Gentian an Ounce, Powder of the Jeſuits Bark half an Ounce, Salt of Tartar a Dram, with Syrup of Wormwood, a ſufficient Quantity; mix and make ſmall Pills; after a Vomit, as before, take four or five of theſe Pills every Morning faſting.

For the Cholic.

Take Anniſeed, ſweet Fennel Seed, Coriander, Carroway ſeeds, of each two Drams, Commin-Seed a Dram, raſed Ginger a ſmall Quantity: Bruiſe all in a Mortar, and put them into a Quart of *Nantz* Brandy: Let them infuſe 3 Days, ſhaking the Bottle three or four Times a Day, then ſtrain and keep it for Uſe: Take two or three Spoonfuls in the Fit.

An

An Electuary to preſerve the Sight.

Take Conſerve of Eye bright an ounce and half, Conſerve of Roſes an ounce, Galengal, half a dram, Mace 2 Scruples. Cubebs 1 Scruple, Cloves 1 dram, Cinnamon 4 Scruples, Seeds of Rue and ſweet Fennel, of each half a dram. Powder of Nutmegs 2 Scruples, preſerv'd Nutmegs half an Ounce: Reduce all into a very fine Powder, and with a ſufficient Quantity of the Confection of Ginger make an Electuary; take the Quantity of a Nutmeg, or a ſmall Walnut every Morning.

For a Pain in the Stomack proceeding from Wind.

Take Venice Treacle three drams, Dittany, Seeds of Ambos daucus, of each ſix Grains, Galangal Cloves, of each a Scruple, Wood of Aloes, Coral, of each a Scruple, Conſerve of Roſes an ounce, Conſerve of Mint half on ounce, with a ſufficient Quantity of Syrup of Mint make an Electuary. If Need require, you may add 2 Grains of Opium. Doſe, the Quantity of a Nutmeg in the Morning faſting.

For the Palpitation or beating of the Heart:

Take Powder of Crabs Eyes, burnt Hartſhorn, and red Coral, of each a Dram, Engliſh Saffron a Scruple, Mix and make a Powder. Take a Scruple of it at Night and Morning in a Spoonful of Barley Water, drinking a Draught after it.

Lozenges reſtorative in a Conſumption.

Take Pine Nuts prepared, 2 drams and half, Green Fuſtick 2 drams. Species Diambræ 2 Scruples, Cinnamon half a dram, Galangal a Scruple, Cloves half a dram, Numegs 2 Scruple, white Ginger half a dram, Xiloaloes half a Scruple, with 4 ounces and a half of Sugar diſſolved in Roſe Water, and the Species make a Confection in Lozenges.

Againſt

Againſt involuntary piſſing.

Take Coriander Seed a Dram, red Coral, Xiloaloes, of each half a Scruple, Powder of dried Acorns 2 Drams, Nutmegs 5 Scruples, red Saunders 2 Scruples, and a half, with 5 Ounces and a half of Sugar make Trageæ, and let it be given going to Bed: The Country Women commonly give fryed Mice in this Diſtemper, with good Succeſs.

Againſt Achs and Pains in the Joints.

Take Powder of Chamedrois, Chamopetys, and Gentian, of each three Drams, dried Leaves of Rue 4 Ounces: Make all into a fine Powder. After due purging, give a Dram of this Night and Morning in a Spoonful of White Wine.

A Diuretick Decoction in the Stone.

Take Maiden Hair 1 Handful and a half, Roots of Parſley 2 Ounces, Nephritick Wood half an Ounce, Seeds of Saxifrage, 1 Dram and half, Prunes ſton'd 10, white Cherries 17, graſs Roots 3 Drams. Let all be bruis'd and boil'd on a gentle Fire, in 3 Pints and a half of Running Water, till the third Part is conſumed, then make a ſtrong Expreſſion, in which diſſolve an Ounce and half of the Syrup of Violets, and of fine Rhubarb 2 Ounces. Then clarify as with the white of an Egg. Doſe 4 Ounces.

A Pectural Julep.

Take Cinnamon 4 Scr. Thyme a Pugil, or as much as you can take up with your Fore-finger and your Thumb, Liquorice a Dr. and half Roots of Iris 2 Dr. Enucleo Campana 1 Dr. Raiſins of the Sun ſton'd, half an Ounce. Let all be boil'd in a double Veſſel, with 8 Ounces of Fennel Water, 3 Ounces of Hyſop water, half a Pint of Scabious Water, then let it be ſtrain'd, and in the ſtraining diſſolve 7 Oz. of fine Sugar: Then add of Cinnamon 2 Scruples, Cloves 1 Scruple, Iris half a Dram, tying them cloſely in a Bag. boil the Julep to a Thickneſs, and clarify

clarify it with the white of an Egg; two or three Ounces as Occaſion may require.

Powder againſt Poiſon and Peſtilence.

Take Zedoary, Euphorbium, Corallina, Tormenti Gentian, common Dittany, ſcald Earth, Armenian Bole, red and white Coral, Spikenard, Maſtich, Clove, Gilly-flowers, leſſer Centuary, red Saunder, Bone of a Stag's Heart, Camphire, of each equal Parts. Make all into an impalpable Powder; give one Dram with Sorrel Water, or with Wine and Sorrel boiled together.

For Hypochondrical Convulſions in a hot Temperament.

Take Conſerve of Wood Sorrel, Leaves of Tamariſk Flowers, Conſerve of Hips, of each three Ounces; Confection of Alkermes, Species Diarrhodon Abbatis, of each a Dram; with a ſufficient Quantity of Syrup of the Juice of Citrons make an Opiate. The Doſe is the Bigneſs of a Nutmeg, twice or thrice a Day.

For a Convulſion Cough in Children.

After a gentle Vomit and Purge, apply a Bliſter to the Nape of ths Neck; but if the Diſtemper be too obſtinate, then cut an Iſſue in the Neck or Arm, or in the Arm-pits: Keep them cloſe to a Diet drink of China Sarſa, Hartſhorn, Shavings of Ivory, Saunders, and ſome diuretick Ingredients. But if a Specific, you may give Cupmoſs every Day in Powder in boil'd Milk. You may add the Decoction of Hyſſop, with a little Caſtor and Saffron.

Purging Pills for the Scurvy.

Take Roſin of Julep 20 Grains, aromatic Pills with Gum 2 Grains, vitriolated Tartar 26 Grains; Oil of Juniper 10 Grains; with a ſufficient Quantity of Gum Ammoniac diſſolved in Vineagar of Squills. Take four at a Time early in the Morning, faſting 2 Hours after. You may take them once a Week.

A Gargle

A Gargle for ſwell'd and ſpongy Gums.

Take of Vitriol caphorated 1 Ounce, Spring Water a Quart; mix them very well in a Glaſs, often ſhaking it and when the Liquor becomes clear uſe it.

For ſtinking Gums without Rottenneſs.

Take Powder of the beſt Myrrh 1 Onuce, Claret Wine a Pint: After two or three Days Infuſion, waſh your Gums and Mouth with it.

For the Rheumatiſm proceeding from the Scurvy.

Take Stone-Horſe dung a Pound, white Wine three or four Quarts; diſtill according to Art; Take five or ſix Ounces twice or thrice a Day. Some take the Infuſion only, but this excceds it.

A Julep for the Phrenzy.

Take Black Cherry Water, Water of Apples, and Cowſlips, of each 4 Ounces; whole Citrons 2 Ounces; Pearl finely pulverized, a Dram; Syrup of the Juice of Citrons an Ounce: Mix, make a Julep. Doſe 3 Ounces; three or four Times a Day.

An outward Medicine for the ſame.

Take the Juice of Houſe Leek, and mix it with Woman's Milk, and apply it to the Fore-part of the Head ſhaved.

For Spots and Pimples in the Skin.

Take black Soap 2 Ounces, Sulphur Vive in Powder 1 Ounce; tie them in a Rag, and hang them in a Pint of Vinegar for the Space of 9 Days; then rub and waſh the Part gently twice a Day, that is, Night and Morning.

A Plaiſter for the Head of a ſtupid Perſon.

Take the Gum Caranna, Tacamahaca, Balſam of Tolou, of each 3 Drams; Powder of Myrrh, and Amber; of each a Dram; Nutmeg, Mace, Cloves, of each a Dram;

Plaiſter

Plaiſter of Flos Unguentorom 2 Oz. melt them all together, and make a Plaiſter to be ſpread on Leather; Apply it to the Head ſhav'd.

A Liniment for the ſame.

Take Balſam Capivi 3 Dr. Balſam of Peru 1 Dr. Oil of Amber half a Dr. Oil of Nutmeg, by Expreſſion 2 Dr. Palm Oil half an Ounce; mix, make a Liniment for the Head.

A Decoction for an Empyema, or Suppuration in the Breaſt.

Take Leaves of Fanicle, Paul's Betony, Colt's Foot, Agrimony, Mouſe Ears, Hart's Tongue, of each a Handful, Root of Chervil and Madder, of each 1 Oz. *French* Barley half an Oz. Raiſins of the Sun 1 Oz. and half, red Citrons half an Ounce, boil in all 2 Quarts of ſpring Water, to the Conſumption of half. Stain and ſweeten it with clarified Honey.

For an inward Bleeding.

Take Leaves of Plantane, and ſtinging Nettles, of each 3 Handfuls, bruiſe them very well, and pour on them 6 Oz. or plantane Water: Afterwards make a ſtrong Expreſſion, and drink the whole off.

For a Bleeding at the Noſe.

Take a dried Toad, ſew it up in a Silk Bag; and hang it at the Pit of the Stomach for a conſiderable Time. This has perform'd the Cure, when other Medicines have proved ineffectual.

For the ſame.

Take Calcanthum Rubefactum, or the Caput Mortuum of Vitriol half an ounce; boil it in a Quart of Quick Lime Water to a Pint; when cold and ſettled, ſtrain it. Dip a Tent in it, and thruſt it up the Noſtrils, or you may ſnuff ſome of it up the Noſe.

FINIS.